

THE SEVENTEEN DZOGCHEN TANTRAS

THE SELF-ARISEN VIDYĀ TANTRA

A Translation of the
RIGPA RANGSHAR

TRANSLATED BY
Ācārya Malcolm Smith



THE SEVENTEEN DZOGCHEN TANTRAS, VOLUME 1

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TRANSLATED BY
Ācārya Malcolm Smith

Forewords by Tulku Dakpa and Jean-Luc Achard

Edited by Osa Karen Manell and Michael Tweed



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FOREWORD

IN THE LATTER part of the eighth century of the common era, the supreme Dharma king of Tibet, Trisong Deutsen, invited the second buddha and great master of Oḍḍiyāna, Padmasambhava, and the Great Bodhisattva Abbot Śāntarakṣita to the valleys of the Tibetan Himalayas and relied upon them as gurus. In particular, since the great compassionate aspirations, karma, and dependent origination of the great master Padmasambhava ripened at that time, he turned the wheel of the Dharma of maturation and liberation of an ocean of sūtra, tantra, and intimate instructions for the king, the subjects, and the companion; the nine karmically destined heart sons; and so on. Having brought many hundreds of books of the word of the Buddha and its commentaries to the valleys of the Himalayas from India, Oḍḍiyāna, and so on, the important paṇḍitas and translators such as the Mahāpaṇḍita Vimalamitra, Vairocana, Kawa Paltseg, Chogro Lui Gyaltsen, Nub Namkhai Nyīngpo, Nyag Jñānakumara, and so on translated and edited these books into Tibetan from Sanskrit and the language of Oḍḍiyāna.

In the Dharma terminology of the great, secret early translation school, there exist three major groups of teachings: (1) the long oral lineage, (2) the short treasure lineage, (3) and the profound pure visions. Here, we are discussing the division of the Dharma of profound pure visions: the quintessence of the long oral lineage, short treasure lineage, mantra, and sūtra, the quintessence of the oceanic mind of the Great Perfection teacher, the pinnacle of the oceanic nine vehicles, the unsurpassed instruction for attaining buddhahood in a single life, and the intimate instruction that nakedly shows the transcendent state of the dharmakāya.

Among the Seventeen Tantras of the Great Perfection, the source of the 6,400,000 lines of Great Perfection teachings, the *Self-Arisen Vidyā Tantra*, the explanatory tantra that clarifies the meaning of the Great Perfection, and the great *Self-Liberated Vidyā Tantra*, the key that opens the door of the secret treasury of intimate instructions, come from the secret treasury of the transcendent state of the teacher Powerful Heroic Youth.

These two volumes, reliquaries of the dharmakāya, have been transmitted from those vidyādhara who were liberated into the great transference body of light in a single lifetime such as Mahāpaṇḍita Vimalamitra, Nyangban Tingzin Sangpo, Chetsun Sengé Wangchuk, and so on.

I sincerely rejoice that Ācārya Malcolm Smith, a translator conversant in two languages, has now translated these two volumes directly from Tibetan into English with altruism, skill, and great diligence, and that Wisdom Publications, renowned throughout the world, has chosen to publish them. It is because of the merit of all living beings that these profound instructions can be encountered in an international language.

Correctly understanding the words of these volumes and their meaning is of great benefit to one's mind, but without such understanding, there is not much benefit in reading the words of such books. In the context of the Great Perfection, so-called experience and realization come from the method and instruction for perceiving in an immediate direct perception the secret of the mind that is totally beyond concepts or the meaning of the buddhahood that has always been integral with oneself. For such experience and realization, with one's three doors one must sincerely rely on a qualified guru for a long while in order for the blessings of the guru's mind to transfer into one's continuum. In fact, this is the essential goal of obtaining a human body and meeting the profound Dharma.

In brief, since it is impossible to find anything in this whole universe better than these profound Dharmas, they should be accepted by all with joy and devotion. It is my repeated aspiration that having merged these profound Dharmas with the mind, that all will attain full buddhahood without delay in the dhātu of the original basis, luminosity, in this life, the bardo, or the next life.

Tulku Dakpa Rinpoche
Danakosha Dharma Center
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FOREWORD

THE SYSTEM OF Dzogchen is certainly one of the most fascinating religious traditions that Tibetan Buddhism has preserved to the present day without alterations. According to its own narratives, this entire system was revealed by the primordial buddha Samantabhadra, who taught it by way of contemplation to the five Victorious Ones before Vajrasattva himself transmitted it to the first human lineage holder, Garab Dorjé. From then on, the teachings are said to have been passed down through several knowledge holders until Padmasambhava, Vairocana, and Vimalamitra introduced them to Tibet in the eighth century.

While properly evaluating the existence of Dzogchen teachings in India is still impossible, the fact is that some aspects of these teachings can definitely be found among Dunhuang manuscripts, which date roughly from the eighth to the eleventh century and probably later. However, it would certainly be daring, from a logical standpoint, to consider these documents to be perfect examples of the written material that may or may not have been available at the same time in Central Tibet. Indeed, most of these Dunhuang manuscripts were scrapped texts and, moreover, come from a place quite far from Central Tibet and its immediate cultural sphere of influence. In this respect, Dunhuang documents give an idea of what was available in a Central Asian outpost but cannot be considered to be faithful representations of what was available in the Samyé library, for instance, around the eighth and ninth centuries.

Be that as it may, around the middle of the tenth century, fresh discoveries of treasure texts, or *termas* (*gter ma*), paved the way for newer traditions of Dzogchen instructions claiming to have their roots in the teachings transmitted during the first spread of Buddhism to Tibet in the eighth and ninth centuries. Among these new trends were those of the various literary lineages designating themselves as belonging to the instruction series (*man ngag sde*).¹

The oldest and probably the most complex of these new trends is made up of the corpus known as the *Secret Heart Essence* (*Gsang ba snying thig*). It was followed by further revelations of treasures belonging to the instructions series, such as those excavated by Nyangral Nyima Öser (Nyang ral Nyi ma 'od zer, 1124–1192) and Guru Chöwang (Gu ru Chos dbang, 1212–1273). However, most of the terma revelations that took place in the following centuries were modeled around the specific teachings expounded in the *Secret Heart Essence*.

According to traditional narratives describing the history of Dzogchen, the

Secret Heart Essence is a corpus whose compilation is attributed to Vimalamitra. The texts that make up the entire collection are divided into three literary categories: root treatises, or tantras (*rgyud*); doctrinal and technical advise, or āgamas (*lung*); and intimate instructions, or upadeśas (*man ngag*). The entire collection is thus composed of the following:

1.

the Seventeen Tantras (*Rgyud bcu bdun*), the texts that are de facto defined as the root texts or tantras of the collection;

2.

the *Heart Essence of Vimalamitra* or *Vima Nyingthik* (*Bi ma snying thig*), which contains an important tantra entitled the *Tantra of the Single Son of the Doctrine* (*Bstan pa bu gcig gi rgyud*), several āgamas, and a certain number of upadeśas;² and

3.

the *One Hundred and Nineteen Intimate Instructions* (*Man ngag brgya bcu dgu*), some of which are included in the *Vima Nyingthik*, others of which are not available at the moment.

The collection itself has gained such importance that one cannot but witness the considerable influence it has exerted over later literary developments of Dzogchen teachings, including both revealed cycles and commentarial works. In a sense, it has established the standards of Dzogchen philosophy and practices, with models entirely organized around a twofold axis: cultivating the primordial purity (*ka dag*) of the natural state, or *trekchō* (*khregs chod*), and training in its spontaneous, visionary dynamism, or *thögal* (*thod rgal*). Although such a model can of course be perceived in earlier works retrospectively classified as belonging to the mind and space series, this was never as explicit as in the teachings expounded in this collection. Moreover, the influence of the *Secret Heart Essence* has never fluctuated, despite the appearance of later and sometimes more famous cycles such as the *Longchen Nyingthik* (*Klong chen snying thig*) revealed and organized by Jigmé Lingpa ('Jigs med gling pa, 1729–1798). In both newer terms and later compositions (even contemporary ones), the presentation of the teachings of Dzogchen remains extremely faithful to the themes and methods described in this *Secret Heart Essence*. For instance, entire texts rely exclusively on quotations from the root tantras of this collection or arrange their explanations according to its main instructions as they are codified in the *Vima Nyingthik*. Among these, fundamental works authored by Longchenpa Drimé Öser (Klong chen pa Dri med 'od zer, 1308–1364) such as his *Seven Treasuries* (*Mdzod bdun*) and his famed commentaries to the Heart Essence (Snying thig) literature are heavily—and sometimes exclusively—based on these tantras and their related instructions.

The internal coherence of the individual texts making up the whole collection is astounding, to say the least. Cross-references (of tantras referring to

one another) are to be found in several of these works and there is a noteworthy consistency in terms of lexicon. This may appear as superficial or of secondary interest, but it clearly demonstrates that these teachings were already fully expressed in their own terms by the time of their discovery. It would thus be venturing to consider them, as many scholars do, to be the product of some centuries of development; they are probably the literary output of an oral tradition carefully transcribed into written form for the benefit of sentient beings living in these degenerate times.

As to their actual contents, these texts and teachings pertain to the innermost secret cycle of the instructions series, which means that they are entirely focused upon the two axes that we mentioned above. The practice of trekchö consists in being introduced to the real nature of the mind (which is that of emptiness and clarity) and in cultivating it through various contemplative means aimed at integrating the experience of this state with various circumstances. The idea behind such integration is to enable the practitioner to remain perfectly aware of their original condition, not only when they are absorbed in contemplation but also when they engage in ordinary activities during post-meditative periods. Integrating the knowledge of the natural state—defined as *vidyā* (*rig pa*)—with all situations allows the yogin to experience this state no matter what they do. At a certain stage, this integration becomes nonregressive (in particular during specific retreats); this marks the threshold of the next stage of the practice: thögal. The teachings describing the arcana of thögal are based on special key points (*gnad*) that are cultivated in order to initiate the arising of the visions (*snang ba*) of the natural state. These visions pass through four main stages and ultimately result in the obtainment of the fruit of buddhahood. Several signs (*rtags*) indicate such an obtainment, starting with the rainbow body (*'ja' lus*), a central concept of Dzogchen teachings that has largely been misunderstood in Western literature, in particular in the nonacademic field.

Within the cycle of the *Secret Heart Essence*, the two texts translated in the first two volumes of the present collection (the *Self-Arisen Vidyā Tantra* and the *Self-Liberated Vidyā Tantra*) are classified among “explanatory tantras” (*bshad rgyud*). They are connected to one another in the manner of a lord (*rje*) and his subject (*'bangs*).³ The “lord,” the *Self-Arisen Vidyā Tantra* (*Rig pa rang shar rgyud*), is by far the largest of the entire collection of the Seventeen Tantras. It is centered around key topics, such as view (*lta ba*), meditation (*sgom pa*), and conduct (*spyod pa*). With this perspective, instructions dealing with the view enable one to generate an authentic, experiential knowledge of *vidyā* itself. Those centered around meditation help in appeasing the ordinary mind and in intensifying the correct recognition of the visionary dynamism of the natural state. Those dedicated to the main principles of the conduct explain key points inducing the stabilization of the visions of *vidyā*. The *Self-Arisen Vidyā Tantra* contains numerous other crucial explanations—some of the clearest in the entire literature of the instructions series—about the buddha bodies (*sangs rgyas sku*),

the stages (*sa*) of the Path, and so forth.

The “subject,” the *Self-Liberated Vidyā Tantra* (*Rig pa rang grol gyi rgyud*), offers a detailed structural analysis of the *Self-Arisen Vidyā* as well as core instructions for becoming familiar with the diamond chains of *vidyā* (*rig pa rdo rje lu gu rgyud*), secret teachings related to the visions of *vidyā* itself, and the natural liberation of *samsāra* and *nirvāṇa*. It is most certainly the first time that these tantras are published in the English language.

Translator Malcolm Smith is a *lopön* (*slob dpon*) of the Sakya tradition who has studied Dzogchen with several Nyingma lineage holders, including Kunzang Dechen Lingpa (1928–2006) and Namkhai Norbu Rinpoche (b. 1938). He is deeply familiar with the intricacies of Dzogchen philosophy and practices, and has already published a translation of a famed Dzogchen treatise associated with the figure of Vimalamitra, entitled *Buddhahood in This Life* (Wisdom Publications, 2017). His rendition of the original tantras included in the present collection are particularly faithful to the flavor of the original texts, using a precise English lexicon, which really helps readers generate a pertinent picture of what the originals actually state.⁴

Jean-Luc Achard, author of *The Six Lamps: Secret Dzogchen Instructions of the Bön Tradition*

1. In general, Dzogchen teachings are classified into the mind series (*sems sde*), which stresses clarity, space series (*klong sde*), which stresses emptiness, and the instruction series (*man ngag sde*), which stresses the nondifferentiation of clarity and emptiness.

2. The root texts contained in the *Vima Nyingthik* are attributed to Garab Dorjé, Mañjuśrīmitra, Śrī Siṃha, Jñānasūtra, and Vimalamitra himself (all eighth-century figures). Several later works were added in the course of time, including texts authored by Chetsun Sengé Wangchuk (eleventh century), Shangtön Tashi Dorjé (1097–1167), and even Longchenpa (1308–1364) and Rangjung Dorjé (Karma III, 1284–1339).

3. Sometimes the *Tantra Without Syllables* (*Yi ge med pa'i rgyud*) is added to the list of “subjects.”

4. This should sound obvious, but twenty-first century readers ought to know that in the past decades the translations of Dzogchen texts have sometimes suffered from dramatically flawed lexicons radically denaturing the intention of the original texts, and presenting them in such ways that it is often impossible for specialists or seasoned practitioners to actually recognize the source texts themselves.

PREFACE

IT IS MY pleasure to introduce these translations of the *Self-Arisen Vidyā Tantra* (*Rigpa Rangshar*) and its companion text, the *Self-Liberated Vidyā Tantra* (*Rigpa Rangdrol*), the first volumes of my translation of the Seventeen Tantras of the Great Perfection to be published. The remaining volumes will follow as soon as they are ready.

There is a rich tradition surrounding the advent of this stream of Great Perfection teachings in Tibet. The lore and legends related in Tashi Dorjé's *Great Chronicle* (*Lo rgyus chen mo*), the primary account associated with its promulgation in India and Tibet, are as fantastic as they are fascinating. Until recently, virtually all of the key texts of this tradition of the Great Perfection have been unavailable to the English-reading public, although they are the subject of much academic scholarship.

These texts, such as the two presented here, are daunting in their scope and vision. Their subject matter does not lend itself to easy summary or casual reading. At times extraordinarily poetic, the texts of the Seventeen Tantras are also often prosaic, dense, and difficult to read—even in Tibetan. Like many source texts in Tibetan or Tibetan translation, they are not widely read by Tibetans themselves. Nevertheless, I will attempt to render the reader's job a little less taxing by covering some of the more interesting features of the two texts published here and by summarizing their general content in the introduction that follows, with the hope of offering the reader a glimpse of the incredible depth which they offer the practitioner of the Great Perfection.

To that end, two appendices are included: (1) a brief historical account and survey of the Seventeen Tantras and (2) an examination of the texts' general content in eleven topics, translated from the *String of Pearls Tantra* and its commentary. While no commentarial literature for the *Self-Arisen Vidyā Tantra* has survived⁵ apart from the *Self-Liberated Vidyā*, we are fortunate that its extant editions are densely annotated with marginalia. These marginalia are present in the translation as footnotes and provide great insight into the meaning of the text.

Another feature of the text is the presence of symbolic characters known as *ḍākini* script, which demarcate sections of the text. These characters are considered mystic keys that treasure revealers use to decode large portions of

In translating these two texts, I primarily relied upon the recension found in the Adzom Chögar (ADZ) edition of the Seventeen Tantras, which in turn is based on the Derge stemma of the *Nyingma Gyübum* (*Rnying ma Rgyud 'bum*, hereafter NGB). The principle reason for doing so was the wealth of annotations found within that recension and the fact that the anonymous editor used several manuscripts, which is made evident by the variation of representations of non-Tibetan phonemes presented in the text.

When I had doubts, I also made use of the Tsamdrak (Mtshams brag) and Tingkyé (Gting skyes) stemma of the NGB, but I made no effort to do a critical comparison of these editions. One hopes a NGB critical edition will be forthcoming, edited by native editors who have been trained in text critical methodology. I also relied upon Longchenpa's *Treasury of the Supreme Vehicle* (*Theg mchog mdzod*) to gain a better understanding of chapter 23 of the *Self-Arisen Vidyā Tantra* and chapter 2 of the *Self-Liberated Vidyā Tantra*.

All translations presented here, including supplementary material, are mine unless otherwise noted. For the reader's reference, I have provided page numbers to the Adzom Chögar edition of the Seventeen Tantras in bracketed numbers. Asterisks in front of certain Sanskrit terms indicate that they are tentative reconstructions from Tibetan.

The proper transmission of esoteric texts such as these is always a crucial consideration. This involves empowerment, reading transmission, and guidance. In Vajrayāna, a proper transmission begins with receiving an empowerment correctly conducted by a qualified guru with attention paid to all details, no matter how trivial. Second, one should receive the reading transmission of the tantras, sādhanas, and intimate instructions connected with the empowerment one has received. Finally, one must receive guidance in order to commence and properly accomplish the actual practice. The tradition of the Great Perfection is no different. There does not exist a Great Perfection tradition that may be entered and practiced without receiving its empowerments from a teacher who has mastered its teachings. While these empowerments may range from elaborate to extremely unelaborate, they are absolutely indispensable. The person who has not received these is not considered eligible to practice the Great Perfection teachings, let alone read its literature. I have received the empowerments and transmissions for these teachings since 1992 from several masters, including Chögyal Namkhai Norbu, Kunzang Dechen Lingpa, H. H. Taklung Tsetrul Rinpoché, and Khenpo Jikmé Phuntsok, as well as the reading transmission for the Seventeen Tantras from Khenpo Tenzin Thinley.

While the reading transmission is considered a crucial part of receiving the transmission of any esoteric text in Tibetan Buddhism—even for many exoteric texts—the *Self-Arisen Vidyā Tantra* is perhaps unique in one regard: the

colophon declares that the possession of the text itself bestows permission to read its contents. However, this does not negate the need for the reader to have the empowerments and guidance necessary for unpacking the meaning of the tantras themselves. Moreover, the reading transmission for the Seventeen Tantras still exists, and I urge the reader to seek it out. I also encourage the reader to take these texts to qualified teachers in order to resolve any doubts that may arise.

It is not an overstatement to observe that the translation of Great Perfection texts is still in its infancy. Our understanding of them is fragmentary and incomplete. We still have much progress to make. It is my hope that these translations, however imperfect, will be a positive contribution to the overall transmission of the Great Perfection teachings to the West.

I am joyfully compelled to give thanks to my Great Perfection gurus. First, I must thank the second Vajrasattva, Chögyal Namkhai Norbu, who introduced me to the path of the Great Perfection and who generously and swiftly answers my questions and clarifies any confusion.

Secondly, I must recall the memories of my gurus who presently reside in the natural nirmāṇakāya buddhafi elds, where someday I will meet them again: Kunzang Dechen Lingpa, H. H. Taklung Tsetrul Rinpoché, Khenpo Jikmé Phuntsok, and Ngak'chang Yeshé Dorje, who were instrumental in guiding me at various points along my path in this life and many previous ones. In the case of Ngak'chang Yeshé Dorje, it was he who in 1992 gave me the vajra command to become a translator. I have faithfully sought to carry out this command in the intervening twenty-five years.

I would like to thank Tulku Dakpa Rinpoché not only for his good humor, constant willingness to answer many questions, and cheerful collaboration but also for his thorough knowledge and love for the tradition of the Great Perfection and willingness to share his insights.

I would like to thank Tim McNeill, Daniel Aitken, Laura Cunningham, and the team at Wisdom Publications, without whom these two volumes would not be possible. Thanks is also due to Gopa Campbell for her excellent cover design work.

I would like to thank Osa Karen Manell, my partner and editor at Zangthal Editions—it is her vision as much as mine that has brought these volumes of the Seventeen Tantras into publication.

I would like to thank Michael Tweed, editor at Zangthal Editions, for his constant good humor throughout the many drafts of the manuscript.

I would like to thank Joseph Wagner, who provided the initial spark of inspiration to finally publish my many translations, which led to this Seventeen Tantras series. In addition, I would like to thank the circle of initial sponsors of the translation of the *Self-Liberated Vidyā Tantra*.

I would like to thank my sponsor, Jenny F. Coyote, whose enduring and unstinting support has made these translations possible.

I would like to thank my late father, Malcolm B. E. Smith, for his gracious support all these years, and my mother, Kay Wilkinson, for giving me the profound opportunity to make good use of this precious human birth with its eight freedoms and ten endowments.

Finally, with profound respect for the Great Perfection teachings, I request the guardians to exercise patience with respect to any errors I may have committed.

Ācārya Malcolm SmithAshfield, MA

Dedicated in loving memory to Herbert and Barbara Manell, and Doreen Tweed.

5. The *Treasury of Philosophical Positions* (*Sgrub mtha' mdzod*, Longchenpa) provides us with a list of six such commentaries: (1) The *Ultimate Essence of Explanations*, (2) its summary, (3) the *Concise Manual of the Meaning of Words*, (4) the *Wheel of Abiding in Sound*, (5) its supporting manual, and (6) the latter's summary, the *Little Book*.

6. For more information on ḍākinī script, see Tulku Thondup Rinpoche, *Hidden Teachings of Tibet* (Boston: Wisdom Publications, 1997), 83–87.

INTRODUCTION TO VOLUMES 1 AND 2 OF THE *SEVENTEEN DZOGCHEN TANTRAS*

“If one knows the *Self-Arisen Vidyā*, the *Self-Liberated Vidyā*, and the *Tantra Without Syllables*, one will have command over the general meaning of the tantras, like a king who has command over his subjects.”—LONGCHENPA, *Treasury of the Supreme Vehicle*

THE SEVENTEEN TANTRAS, which first appeared in history during the mid-eleventh century, contains some of the most important texts within the vast tradition of the Great Perfection, as well as the doctrine of the Nyingma School in general. The benefit reaped by reading these texts will be considerable, but such benefit will only come at the cost of some effort in plumbing the depths of these rare and moving texts. It is my hope that these translations will edify and provide a source of inspiration for the reader to practice and deepen their relationship with the tradition of the Great Perfection.

The Seventeen Tantras

Today the Great Perfection is the most famous and well known of all the traditions of Tibetan Buddhism. Its influence has spread throughout all traditions of Tibetan Buddhism over the course of time, and today can be seen spreading throughout the world as people encounter its message of effortless liberation.

The Seventeen Tantras is a series of key texts of the Great Perfection that have come to define the tradition. Grounded in the Nyingma School of Tibetan Buddhism, they made their first appearance as a set of revealed texts during the eleventh century CE, after the passing of the great Indian master Lord Atiśa. Originally brought to Tibet during the late eighth century CE by the immortal Vimalamitra, the Seventeen Tantras amounts to roughly 1100 pages of Tibetan material, which contain teachings considered by its exponents to be the highest and most profound teachings the buddhas of the three times have ever taught. Even so, the Seventeen Tantras is merely a fragment of a much larger body of scriptures that were not fully translated into Tibetan. The tantras are the literary source for such doctrines as the body of light or rainbow body, the peaceful and wrathful deities of the bardo, the so-called *Tibetan Book of the Dead*, and so on.

It is no understatement to claim that these tantras are among the most important literature in all of Tibetan Buddhism, included among the greatest religious masterpieces in the world.

Unfortunately, a lack of access to primary texts has hampered an understanding of these teachings. Western students of the Great Perfection are stymied not only by a language barrier and a dearth of primary texts in English translation, but also by a cultural tendency within Tibetan Buddhism itself to rely primarily on homogenized compendiums compiled from early heterogeneous elements.

The vast majority of contemporary practitioners of the Great Perfection teachings rely on compendiums authored in the eighteenth and nineteenth century, such as the famed treatise *Yeshé Lama* by Jigmé Lingpa (’Jigs med gling pa, 1729–1798).⁷ In general, these compendiums are limited to presenting the sub-tradition of the Great Perfection known as the “intimate instruction series.” These compendiums, generally based upon an outline of eleven topics, distill the vast literature of the Great Perfection into an easily navigated system of theory, empowerment, and practices. While these compendiums serve a vital purpose for the community of practitioners whom they intend to serve, they provide a limited vista of the whole landscape of the Great Perfection tradition. The translations of the *Self-Arisen Vidyā Tantra* and the *Self-Liberated Vidyā Tantra* in these two volumes are meant to expand this vista.

Concerning the arrival of the Great Perfection teachings to Tibet, there are three primary historical traditions, each linked to one of the so-called three series of the Great Perfection. The first concerns Vairocana’s adventures and misadventures⁸ in bringing to Tibet the Great Perfection texts that we now refer to as the “mind series.”⁹ The second is the account of the arrival of the Vajra Bridge (*Rdo rje zam pa*), known to us as the “space series,”¹⁰ which is also based on the travels of Vairocana. As mentioned above, the third is the account of Vimalamitra’s arrival to Tibet with the “intimate instruction series,” to which the Seventeen Tantras belongs.¹¹

It is impossible to date any of the Seventeen Tantras based on external references. Modern scholarship in general maintains that the tantras were composed in Tibet during the eleventh century by a small coterie, of which Sengé Wangchuk is the most prominent.¹² Tradition holds that they were spoken by Garab Dorjé, brought to Tibet by Vimalamitra, hidden by Vimalamitra’s student Tingzin Sangpo in a temple north of Lhasa at the command of King Trisong Deutsen, and finally removed from their hidden location by Dangma Lungyal. A fifteen-year-old Tibetan named Sengé Wangchuk of the noble Ché clan¹³ received a large collection of texts, including the Seventeen Tantras, from the elderly Dangma Lungyal, and put them into practice. In the process, Sengé Wangchuk enjoyed a series of visionary encounters with the Indian master Vimalamitra, who tradition claims was responsible for the translation and

promulgation of the Seventeen Tantras and related instructions that have come down to us as the *Heart Essence of Vimalamitra* (*Bi ma snying thig*). Finally, we are told that Sengé Wangchuk vanished, attaining the body of light also known as rainbow body.

Apart from the brief notice on the unsurpassed Great Perfection in the twelfth-century religious history *Essence of Flowers*¹⁴ concerning the lineage of the unsurpassed Great Perfection, our primary sources for the history of the Seventeen Tantras are (1) the *Realms and Transformations of Sound Tantra* (hereafter referred to simply as the *Sound Tantra*) and its commentary, Vimalamitra's *Illuminating Lamp* (*Rin po che snang byed sgron ma*); (2) the *Precious Concisely Annotated Chronicle* (*Lo rgyus rin po che'i do byang*) from Vimalamitra's *Turquoise Writing* (*Gyu yig can*); (3) the *Great Chronicle*¹⁵ from the *Heart Essence of Vimalamitra*; and (4) the *Treasury of the Supreme Vehicle* by Longchenpa, which presents a systematic view of the history, doctrines, and practices of the Great Perfection found in the Seventeen Tantras.

In particular, the *Precious Concisely Annotated Chronicle* and the *Great Chronicle* establish the narrative framework upon which later Tibetan scholars would view the Great Perfection tradition as a whole. The purpose of these two chronicles is to embellish and elaborate upon the narrative structure of the history of the Great Perfection originally set forth in the *Sound Tantra*.¹⁶

Presenting a grand vision of the teaching of the Great Perfection, the *Self-Arisen Vidyā Tantra* is one of the most commonly cited of the Seventeen Tantras in the works of Longchenpa and other great scholars. A vast compendium in eighty-six chapters presented in mixed verse and prose, it is considered the principal “commentary tantra” of the Seventeen Tantras and is a key tantra of the intimate instruction series. The companion tantra, the *Self-Liberated Vidyā*, is principally an aid to understanding the former tantra, as well as an outline to understanding all tantras of the Great Perfection included within the intimate instruction series.

The Self-Arisen Vidyā Tantra

THE MEANING OF THE TITLE

All traditional analyses of texts such as these begin with a discussion of the title of the text in accordance with the principle that the entire contents may be understood from the mere name alone, saving the most intelligent reader considerable time and effort. Before we delve into unraveling the title of the *Self-Arisen Vidyā Tantra*, it should be mentioned that the names of all Great Perfection tantras have undergone considerable editing and revision. In this case, the reader will see that two Indic names are given, one in the title and one in the footnotes. The name that appears in the title comes to us from the ADZ edition of the NGB, while the title in the footnotes comes to us from the Tsamdrak

edition. Caution needs to be exercised with respect to the titles of Great Perfection texts in the ADZ recension because they bear evidence of well-intentioned but erroneous correction since they derive from the Derge stemma of the NGB.

It should be of no surprise that the short title of the tantra, *Self-Arisen Vidyā*, gives us a glimpse of its subject matter. The term *vidyā* (*rig pa*) is not an easily translated term, frequently and inadequately glossed as “awareness.” As with many Buddhist terms, the difficulty arises because there is no satisfactory word in English that can precisely encompass the full semantic range of the term *vidyā* with respect to its meaning in the Great Perfection teachings. A better translation may be “the pristine consciousness that must be known personally by each individual” (*so sor rang gis rig pa'i ye shes, pratyātmaysaṃvedanañjāna*), but in a sense the whole of the teaching of the Great Perfection can be regarded as a complex discourse on this very common Buddhist term.

The extant commentary on the *Tantra Without Syllables* clarifies that in the context of the Great Perfection teachings, *vidyā* refers in general to knowledge, such as the five sciences¹⁷ and so on, and in particular to knowledge of one's essence, buddha nature. The latter meaning is the meaning that will be discussed here. Though the terms *tathāgatagarbha* and *sugatagarbha*, commonly glossed in English as “buddha nature,” appear only rarely within the Seventeen Tantras, there can be no doubt that these two terms are critical for understanding the meaning of *vidyā* as expressed in the Great Perfection tantras.

The *Mirror of the Essence of Vajrasattva Tantra* clearly identifies *vidyā* with *tathāgatagarbha*:

Just as sesame seeds are permeated with oil, the *tathāgatagarbha* exists intrinsically in all sentient beings. The *tathāgatagarbha* is based on the material aggregate. It is located in the middle of the heart center and is called the “sealed locket of the transcendent state of Samantabhadra.” For example, the heart center is likened to a sealed locket of leather. Within the heart center, in the midst of a five-colored light, there exist peaceful *kāyas* the size of mustard grains within halos of light. That is the location of *vidyā*.

What is the relevance of this? The practice of the Great Perfection envisioned in these tantras and their associated instructions are a contemplative method in which one works directly with one's *tathāgatagarbha*. The term *vidyā* is used in this context because *vidyā* is literally the knowledge that effortlessly produces buddhahood based on whether or not one recognizes one's *tathāgatagarbha*. Further, this recognition absolutely depends on a guru who can instruct the disciple on how to see their own *tathāgatagarbha* or *vidyā* in a direct perception.

In this regard, the *Treasury of the Supreme Vehicle* provides a clear

definition of vidyā:

The knowledge imparted through the guru's instructions that formerly was unknown (*avidyā*) is vidyā.

Thus, when we examine the term *vidyā* seeking its basic definition, we can understand that it refers to the special knowledge of the Great Perfection imparted by a teacher to a disciple. Further, when we look at what we might term the content or essence of this special knowledge, the *Treasury of the Supreme Vehicle* specifies that it is the appearance of the so-called vajra chain, the visible aspect of vidyā.

The *Treasury of the Supreme Vehicle* categorizes vidyā in three divisions: (1) the vidyā abiding in the basis, (2) the vidyā of path appearances, which are renowned in distinct philosophical systems, and (3) the vidyā of vipaśyāna, or insight.

The first of these, the vidyā abiding in the basis, is the basis as the ultimate reality of things beyond all virtue and nonvirtue. The second, the vidyā of path appearances, is given many names in distinct philosophical systems: the mind essence, nonarising, connate pristine consciousness, beyond thought, the ultimate all-basis, bodhicitta, and so on. Since this vidyā pervades all buddhas and sentient beings, it is vividly naked as their personal, individual pristine consciousness, intrinsically clear and empty. The third, the vidyā of insight, is the directly perceived appearance of the vajra chain, free from the confines of the verbiage of intellectual analysis and without degrees of purity due to virtue and nonvirtue or faults and qualities.

In general, a direct perception is a nonconceptual cognition of one of the five sense organs. In this case, the direct perception referred to is visual. However, this type of direct perception is not the same as the visual direct perception discussed in the field of Buddhist epistemology, which is the nonconceptual sense perception of an external object, such as a blue pot. The type of visual direct perception discussed here is the direct perception of a specific kind of entoptic phenomenon that must be learned from a qualified teacher, hence its inclusion under the vidyā of insight. The cultivation and subsequent disappearance of this entoptic phenomenon is referred to as thögal (*thod rgal*).

Longchenpa describes the characteristic of vidyā as sheer-naked intrinsic clarity (*rang gsal rjen par zang ma*). When we discuss the term “clarity” in the teaching of the Great Perfection, it is extremely important not to conflate it with how the term is used in other systems. In its discussion of the lamp of the watery far-reaching lasso, the first chapter of Vimalamitra's *Threaded String of Pearls* (*Mu tig phreng ba brgyus pa*), a commentary on the *Blazing Lamp Tantra*, clarifies the nature of the appearance of vidyā:

If it is asked what is the characteristic of those appearances, it is clarity.

This passage discusses appearances of vidyā as (1) entoptic phenomena that are clear and distinct in one's vision on the path and (2) a pellucidity beyond the phenomena of the path when those entoptic phenomena dissipate in the fourth vision.

The passage contains a detailed description of various kinds of clarity, possible meditative deviations with respect to that clarity, and clarities that are considered beyond the three realms. The importance of distinguishing between a representation and its basis (*'dra gzhi*) is emphasized as well. Vimalamitra's *Commentary on the Six Dimensions of Samantabhadra* (*Rin po che gsal ba'i phreng ba*, also known as *Kun tu bzang po klong drug kyi 'grel pa*) explains that though the object (the basis) and the consciousness of the object (its representation) are similar, they are not the same. Both the *Self-Arisen Vidyā Tantra* and the *Self-Liberated Vidyā Tantra* make the same point. When cultivating the contemplative visions of the Great Perfection, it is important not to engage in conceptual proliferation about them because this will block their development and exhaustion.

With respect to the contemplative visions of the Great Perfection, ultimately, the clarity of vidyā is pellucidity (*zang thal*). The *Threaded String of Pearls* continues:

Clarity is called “pellucidity.” It is neither a gradated clarity, a non-Buddhist clarity, nor a mundane clarity. Those clarities that transcend the three realms are the path of yoga, but they are not known in the result. As such, when those clarities are transcended at the time of the vision of reaching the full measure of vidyā, it is said all phenomena are the luminous expressions of one's vidyā called “the clarity of nondual apparent objects,” which also is not known in the result.

Therefore, “pellucidity” is beyond those clarities and is called the “appearance of the exhaustion of dharmatā.” It is neither established as phenomena, a pristine consciousness, nor as buddhahood. Since it is possible to describe this pellucidity as a “clarity,” clarity is sometimes used to confirm the result with a word.

Thus we see that here “clarity” refers to the conclusion of the path of thögal as distinct from the path appearances of thögal. The *Threaded String of Pearls* continues further:

In response to the question of why the appearances of the path are not the result, since they are clear to the doorway of the eye itself,

the apparent aspect of the lamp is the path. Since the exponential increase of experience is the sambhogakāya and vidyā reaching its full measure is the dharmakāya, the three kāyas are explained to be path appearances.

That the three kāyas are defined as path experiences should come as no surprise because they are also defined in this way in common Mahāyāna. Ordinary beings and bodhisattvas on the impure bodhisattva stages are able to see only the nirmāṇakāya. Bodhisattvas on the pure stages are able to see the sambhogakāya. Only buddhas are able to see the dharmakāya. We can see a clear equation here: the first vision, the direct perception of dharmatā, is the nirmāṇakāya; the second vision, the exponential increase of experience, is the sambhogakāya; and the third vision, vidyā reaching its full measure, is the dharmakāya. Chapter 73 of the *Self-Arisen Vidyā Tantra* outlines the manner in which the Great Perfection also follows this progressive refinement of the four visions, metaphorically using the scheme of the bodhisattva stages.

Finally, with respect to the result of vidyā, Longchenpa defines the result as the liberation into sheer original purity through practicing the sheer-naked intrinsic clarity of the direct perception of the vajra chain. In other words, if one looks at that vajra chain without distraction, one will accomplish the pellucid body of light.

According to the *Secret Instructions on the Tantras* (*Rgyud kyi gnad yig gsang ba*) in the *Conch Writing*, the name *Self-Arisen Vidyā* is glossed in the following way: vidyā is the basis, the natural state of entities. This state of being free from taints is defined as the essence, the pristine consciousness of original purity. “Self” (*rang*) means *rang ngo*, which might be rendered as “its face,” and refers to the *kāya*, or form of the vajra chain of vidyā, the directly perceived appearance discussed at length above. From the perspective of the absence of inherent existence in its appearance, “self” is defined as the nature, the pristine consciousness of natural perfection. “Arisen” (*shar*) is glossed as “appearance” or “vision” (*snang ba*), referring to the vidyā that pervades all beings. From the perspective of the arising of diverse appearances, this is defined as compassion, the all-pervading pristine consciousness. Thus, when glossed according to the meaning, the title of the tantra could be rendered “the appearance of the face of the basis.”

The title can be further analyzed into four categories: (1) One’s vidyā is self-arisen primordially, having always existed because it is not a temporary product. (2) One’s vidyā is self-arisen at the time of practice because the dhātu and vidyā are inseparable. (“Dhātu” has the special meaning of the confines within which the vajra chain makes its appearance. However, it also means the dharmadhātu.) (3) One’s vidyā is self-arisen when it meets the condition of its field, the clear sky free of haziness due to dust, etc. (4) One’s vidyā is self-arisen in the bardo

because the appearances of one's vidyā arise effortlessly after one casts off one's body at the time of death.

THE CONTENTS OF THE *SELF-ARISEN VIDYĀ TANTRA*

We now turn to a survey of the contents of the *Self-Arisen Vidyā Tantra*. Our text is divided into four main sections by the *Self-Liberated Vidyā Tantra*: part I contains chapters 1–26, the chapters on words and meaning; part II contains chapters 27–43, the chapters on the foundation; part III contains chapters 44–64, the chapters on collected topics; and part IV contains chapters 65–86, the chapters on further collected topics.

Part I. Words and Meaning

The first section of the text provides a very clear and coherent picture of the Great Perfection teachings.

Chapter 1 opens with the standard uncommon nidāna:

Thus I taught at one time:

“I will teach in detail the meaning of Vajrasattva, reality just as it is, dwelling within each sentient being's continuum . . .”

After this brief uncommon nidāna, the text continues with the more conventional “Thus I heard at one time.” The importance of the uncommon and common nidānas is a major topic within Great Perfection hermeneutics. The uncommon nidāna shows that the place, teacher, retinue, teaching, and time are all the same state of vidyā. There are further analyses that can be made as well.¹⁸ In brief, the uncommon nidāna explains the state of the Great Perfection and the state of knowledge from which the teacher is speaking, and signals the beginning of a Great Perfection tantra.

The common nidāna shifts the scene to the four common buddhafiels in the four directions, those of Vajrasattva, Ratnasambhava, Amitābha, and Amoghasiddhi, and then introduces the wrathful nirmāṇakāya buddhafielf, the great charnel ground called Blazing Volcano, in which lives a buddha called Bhagavān Powerful Heroic Youth.¹⁹ The Great Chronicle describes him as the child of a *yakṣa* (or nature spirit) and a *ḍākinī*: a child-sized dwarf with three faces, six arms, and four legs as in the classical Nyingma Heruka form. At his parinirvāṇa, Powerful Heroic Youth left behind the second of the three texts in the *Heart Essence of Vimalamitra* called the *Last Testaments of the Buddhas* (*Sangs rgyas kyi 'das rjes gsum*). Garab Dorjé (Dga' rab rdo rje), the human teacher of Dzogchen in our epoch, is present in the retinue. The teaching of the tantra was compiled by the bodhisattva Vajrapāṇi.

Next, the text describes the *mise en scène*. It is important to keep the setting in one's mind, imagining this fierce buddhafield populated by hosts of *dākinīs* and male and female wrathful beings, and filled with songs, dance, and music of the Dharma.

Chapter 2 presents the introduction. Powerful Heroic Youth rises from *samādhi* and twice proclaims, "Everything is pure space." As is common in this literature, Vajrapāṇi takes the role of the main interlocutor and begins asking the Buddha²⁰ to teach the tantra. The Buddha replies by outlining the topics he wishes to cover in this tantra: view, meditation, and conduct.

In an interesting reversal, in **chapter 3** Vajrapāṇi expresses his wish that the Buddha teach first on conduct, then meditation, and lastly, the view. Here, the main theme is the conduct of attachment without clinging, which is contrasted with the inferior renunciate and transformative conducts found in the eight lower vehicles. The conduct of attachment without clinging is described as the process of working with the visionary experience of the vajra chain.

This chapter also introduces the four lamps: (1) the lamp of the empty bindu, which refers to the appearance of *vidyā* that arises in the field—the sky; (2) the lamp of the *vidyā dhātu*, which refers to the *vidyā* that exists within the center of the body and that shines through the channels within the eyes; (3) the lamp of the self-originated wisdom, which refers to one's practice of *trekchö*, commenced prior to beginning *thögal* practice; and (4) the lamp of the watery far-reaching lasso, which refers to the eyes or the channel within the eyes, depending on the presentation. More details on the four lamps are presented in part II, beginning in chapter 29.

Chapter 4 describes the three kinds of meditation or cultivation that we find in the Great Perfection teachings: (1) the mental foci of gods and humans, (2) the concentration of *bodhisattvas*, and (3) the transcendent state of *tathāgatas*. An interesting comment is made concerning the third topic—it is asserted that the appearances of pristine consciousness, which in fact are the transcendent state of *tathāgatas*, can be described to unrealized sentient beings.²¹

Chapter 5 describes three kinds of view: (1) the view of *dharmin*, (2) the view of *dharmatā*, and (3) the view of one's own *vidyā*. One of the overlooked characteristics of the Great Perfection teaching is the great extent to which it relies on language common to Buddhist epistemology and polemics. "Dharmin" refers to an entity that possesses various characteristics. "Dharmatā" refers to those qualities that are under discussion. In polemical discourse, the term "dharmin" is the subject under dispute, while "dharmatā" is the analysis of that subject.

The chapter begins by discussing the view of *dharmin*, which is composed of four aspects: (1) the *dharmin* appears as a sign, (2) one's eyes are healthy, (3) one's mind is sound, and (4) *vidyā* is clear. This view of *dharmin* then is closely related to the aforementioned clarities that transcend the three realms.

The view of *dharmatā* is *vidyā* itself. When the appearance of *vidyā* arises, it

seems that there is a subject and an object, a representation and a basis, and that the appearances arise because the representation is mistaken for the basis. When one recognizes that the appearance of nonarisen dharmatā lacks the duality of an apprehending subject and an apprehended object, and that those are the same, there is liberation. Still, this is not quite the view of the Great Perfection teachings.

The final view described here in this chapter is the view of one's vidyā. In this case, the view is related to the actual practice of the Great Perfection, observing the vajra chain combined with a description of the four lamps connected with that practice.

In **chapter 6** we turn to empowerment and its importance. There are two kinds of empowerment described here: (1) the empowerment of pristine consciousness for those who understand and (2) the empowerment of colored powders for those who do not understand. Having reviewed the various kinds of empowerments found within a standard Vajrayāna empowerment, this chapter then focuses primarily on the empowerment of pristine consciousness, which is itself divided into three sections: (1) the empowerment of the appearances of a sentient being, (2) the empowerment of the mental focus of a meditator, and (3) the twenty-one introductions. These twenty-one introductions are fully covered in the *Introduction Tantra (Ngo sprad rin po che spras pa'i zhing khams bstan pa'i rgyud)* and, therefore, are not covered in detail here. The chapter makes the important point that liberation comes from oneself—it is “self-originated” and is not received from another.

Chapters 7 and 8 respectively cover the qualities of empowerment and the faults of not receiving empowerment. They are straightforward and need no explanation.

Chapter 9 discusses the relationship between master and disciple. It begins with a presentation of the unqualified teacher and then moves to a presentation of the qualified teacher, the unqualified student, and the qualified student. The chapter warns the prospective disciple that “an unexamined master is a māra for the disciple.” Likewise, a teacher is warned, “the unexamined disciple is the enemy of the master.”

Chapter 10 discusses samaya. There is not much that needs to be said about this chapter apart from pointing out that it asserts that when a teacher breaks their samaya, it is irreparable. On the other hand, when a disciple breaks their samaya, it is reparable.

Chapter 11 begins an examination of the three kāyas, beginning with the dharmakāya. This chapter is perfectly straightforward concerning the doctrine of the dharmakāya in the Great Perfection, though it notably gives the location of the dharmakāya as the heart center. It invokes the tathāgatagarbha doctrine by claiming that the dharmakāya exists in all beings but is not realized by all of them. Further, it claims that the dharmakāya is neither the intellect nor the mind,

and that it is not deluded by ignorance.

Chapter 12 focuses on the sambhogakāya. This chapter gives an analysis of the name *sambhogakāya*, which is glossed as “the kāya of the completely taken enjoyment.” The fivefold structure integral to the Great Perfection teachings is presented here. The crucial thing to remember with respect to this chapter is that here the nature of the sambhogakāya is primarily the manifestation of the visionary experience of the practice of the Great Perfection, whereas the previous chapter discussed the nature of the dharmakāya as the basis.

Chapter 13 concerns the nirmāṇakāya. Two kinds of nirmāṇakāya are described: (1) the nirmāṇakāya whose activities are complete, manifesting liberation and sending forth emanations, and (2) the active nirmāṇakāya who appears in various guises to those to be tamed. The chapter focuses primarily on the latter.

Chapter 14 concerns the transcendent state of the three kāyas addressed together, which are ultimately defined through the appearances that self-arise in the practice of the path. This entire discussion of the three kāyas is grounded in the contemplative experience related to the manner in which the four visions arise once they have been introduced by the guru.

Chapter 15 is the formal exposition of the various fivefold divisions in the Great Perfection teachings that arise in a standardized progressive sequence: the five kāyas, the five pristine consciousnesses, the five lights, and the five elements.

Here, the five kāyas are the insentient forms of male and female buddhas that appear as the practitioner gradually develops stability in the meditation of the Great Perfection. They are the same five families that we see in other secret mantra systems: (1) the tathāgata family, (2) the vajra family, (3) the ratna family, (4) the padma family, and (5) the karma family. This chapter goes on to explain their significance, as well as offering an interpretive gloss on the names Vairocana, Vajrasattva, Ratnasambhava, Amitābha, and Amoghasiddhi.

Chapter 16 presents the five pristine consciousnesses. At the outset, it is asserted that the pristine consciousnesses (*ye shes*) [22](#) arise from wisdom (*shes rab*). This wisdom arises the moment consciousness recognizes the display of the five lights as its own. To understand how this happens, we need to understand that even prior to the arising of wisdom, there is a consciousness that arises that is unaware of itself. In becoming aware of itself, it is faced with two possibilities—knowledge or ignorance. When it becomes aware of itself and recognizes its own display as its own state, this consciousness is then called “wisdom,” or *vidyā*. It is in this moment that Samantabhadra wakes up without engaging in virtue and sentient beings fall into saṃsāra without engaging in nonvirtue. The definition of pristine consciousness given in this chapter reflects the doctrine above:

If one knows (*shes*) the nature that has always been (*ye*) naturally perfected,
one will manifest realization.
That is the definition of pristine consciousness (*ye shes*).

In the teaching of the Great Perfection, the term “naturally perfected” (*lhun grub*) means that the process of the evolution of saṃsāra and nirvāṇa was not begun by a creator, whether personal or impersonal. Francisco Varela and Humberto Maturana²³ gave us the term *autopoiesis*, meaning “self-produced,” such as how living beings self-produce. Much of the language used in Great Perfection texts, such as “self-originated” (*rang byung*), “self-liberated” (*rang grol*), and so on, indicates there is no external agent that causes the process of nonrecognition or recognition that results in bondage or liberation. According to the Great Perfection tradition, the recognition or nonrecognition of the “self-produced” display, which is none other than the potential of one’s own consciousness, is responsible for liberation or bondage. Pristine consciousness is then defined as one’s knowledge of this autopoietic, naturally perfected state. When one has this knowledge, one is liberated.

The chapter then goes on to describe the five pristine consciousnesses in very interesting and novel terms.

In **chapter 17** the five pristine consciousnesses are subdivided into twenty-five, which are parsed by symbolic syllables whose meaning is provided in the annotations.

Chapter 18 explores the topic of the five lights, which are divided into pure and impure—the light of pristine consciousness and the light of delusion.

The light of delusion includes the hazy colors of white, yellow, red, green, blue, and indistinct. These six lights are related to the six realms. An interesting discussion follows about how the six lights are present in the bodies of the six kinds of beings.

The light of pure pristine consciousness is once again directly linked with the contemplative visions of the Great Perfection. When we say “contemplative visions,” it is important to understand that these visions are not fabricated, as in the creation stage of Vajrayāna practice. Nor are they imagined. They are direct perceptions based upon the method demonstrated by one’s teacher. The chapter then goes on to explain the qualities of blue, white, yellow, red, and green with respect to the male and female buddhas of the five families and their corresponding elements and aggregates. The chapter concludes thus:

Lights, kāyas, pristine consciousnesses, mothers, elements, aggregates, stages, and families have been explained. These appear in the bardo like that, and likewise, to the mind of a realized person.

This passage reflects the principle that even if one does not attain rainbow

body in this lifetime, the practice of this kind of contemplative vision will manifest in the bardo, and it is the essential doctrine underlying such cycles as the *Self-Liberated Transcendent State* (*Dgongs pa rang grol*) revealed by Karma Lingpa (from which the famed *Liberation Through Hearing in the Bardo*, or *Bar do thos grol*, is drawn) and so on.

Chapters 19 and 20 treat the five elements and their subdivisions. Here, it is important to note that the five elements come into being out of the nonrecognition of the five lights of the five pristine consciousnesses. When we discuss the body of light or rainbow body, we are not discussing the attainment of a different body than the one we have now. Rather, we are discussing the exhaustion of our delusion that causes us to fixate on the five lights as something quite solid and concrete. When that fixation is exhausted in the last of the four visions,²⁴ our body, which formerly seemed hard and solid to us, now seems to be a mere shell of light. Further, in the famed *Heart Essence of the Dākinīs* (*Mkha' 'gro snying thig*) cycle, Guru Padmasambhava admonishes us not to believe in the ostensible distinction between the sentient and insentient because when we attain rainbow body, this distinction will vanish for us alone.

Chapter 19 addresses the five elements—earth, water, fire, air, and space—as a *bhagavān*²⁵ and refers to them as the mother dhātu, noting that there is no single living being, whether a buddha or a sentient being, who is not formed out of the five elements. Having described the elements at some length, the Buddha states that he, as the embodiment of vidyā, is in fact the essence of the elements, that they arise from him and are perfected in him. An interesting turn of phrase is introduced here—“tomb of the buddhas.” This term is used two ways: First, it is used for the human body, which is likened to an ancient barrow where the body of a king is laid to rest. Second, this imagery describes the nature of vidyā itself, which is also invoked in the *Blossoming Lotus Commentary*, the commentary on the *Tantra Without Syllables*. It is explained that Vajrasattva is a tomb because all buddhas and sentient beings originate from his realization.

Chapter 20 is perhaps one of the most remarkable chapters in this section. Within it the five elements that compose the human body are described, not only from the perspective of how they support the proper function of the body but also how they are related to the path. Most notable is the breakdown of the element of air into its internal functions as the element *vāyu* (*rlung*).²⁶ The function of the air element comes from its motile and light qualities, which in the human body allow for breath, speech, movement, circulation, and digestion as well as defecation, urination, menstruation, ejaculation, parturition, and so on. The five *vāyus* are further subdivided into five, making for a total of twenty-five. Among these *vāyus* are *vāyus* that generate thoughts and so on.

Chapter 21 describes the transcendent state of the buddhas. This chapter is very straightforward and describes the relationship between the vidyā that exists in the heart and the experiences on the path. One of the key themes of this

chapter is how vidyā appears in the past, present, and future.

Chapter 22 opens with a discussion of how sentient beings are liberated. There are two systems: (1) the system of liberation for unrealized sentient beings and (2) the system of liberation for the realized. This chapter raises a very important principle within the Great Perfection teachings that has already received mention: with the methods of the Great Perfection, unrealized sentient beings are able to directly perceive their own pristine consciousness. Such sentient beings who are able to see the truth normally reserved for bodhisattvas on the stages will be liberated into the *nirmāṇakāya* buddhafields. For those who are already realized, the chapter then describes a variety of different ways such people attain liberation.

Chapter 23 is one of the more recondite chapters and is difficult to understand in absence of a commentary. It contains a symbolic alphabet similar to what we find in many other sūtras, a number of grouped syllables, and a series of stacked syllables. It explains the symbolic meaning of the consonants and vowels as well as their meaning in relation to the doctrine of the Great Perfection.

This chapter is discussed in the *Treasury of the Supreme Vehicle*, but Longchenpa has relatively little to say apart from providing a brief comment at the beginning when he addresses the theory of syllables, presenting this in four topics: (1) the ultimate syllable of reality, (2) the syllables of the *nāḍīs* in the body, (3) the syllables of expressed sound, and (4) the syllables of the final result. Longchenpa defines the first as “the syllable of the *dharmatā* of the ultimate *dhātu*,” the mind essence, and cites the *Guhyagarbha Tantra* (*Gsang ba'i snying po de kho na nyid nges pa*):

The mind essence has the nature of a syllable;
the syllables are a cloud of wish-fulfilling precious gems.

He continues with a discussion of the role of the *nāḍīs*, the syllable-shaped channels in the body. He then moves on to discuss how speech, which is produced by the tongue and palate, is a result of *vāyu* stimulating the *nāḍī* syllables. Longchenpa then reviews the origins of various enunciated sounds in the mouth. Finally, he discusses the role of syllables in the activity of buddhahood, the way in which syllables appear to sentient beings in sūtras and tantras, and so on.

While Longchenpa's comments are not a great help in understanding the contents of chapter 23, they give us an indication of what the original commentaries might have to say.

Chapter 24 explains the equipoise of vidyā, beginning with a discussion of the meaning of Vajrapāṇi's name. The rest of the chapter consists of exhortations about how to rest in *samādhi*.

Chapters 25 and 26 enumerate 360 incorrect philosophical schools and their teachers. The Buddha makes an interesting comment in this chapter. He actually includes all schools and philosophical systems in his teachings by declaring that his vehicles may be summarized in two categories: *saṃsāra* and *nirvāṇa*. He goes on to explain that the vehicles of *saṃsāra* include 360 schools that have some position about the existence of a self, three hundred of which are not extant. It is not an exaggeration to state that this chapter is reminiscent of the *Brahmajāla Sutta* in the *Dīgha Nikāya*.

In chapter 25 the Buddha wastes no time in singling out the *Sāṃkhya*, the *Vaiśeṣikas*, and the famous eighth-century polemicist Kumārila Bhaṭṭa of the *Pūrva-Mīmāṃsā* school, as well as Śaṅkara, the founder of *Advaita Vedānta*. This is significant because of the modern trend to conflate the views of *Advaita Vedānta* with the views of the Great Perfection, treating them as equivalent expressions of nondualism in differing religious climates. Nothing could be further from the truth. The climate of India was rife with sectarian tensions after Kumārila and Śaṅkara. It is quite impossible that early Great Perfection masters were unaware of these disputes in India. For example, Śāntarakṣita and Kamalaśīla complain with some bitterness in the *Tattvasaṃgraha* and its commentary about Śaṅkara's embrace of the Buddhist notion of nonproduction despite his trenchant unwillingness to follow through and embrace *Buddhadharma*. Moreover, the lore of the great adepts of India, including Padmasambhava, all contain examples of these scholars engaging in scholastic debates and contests of magic in order to establish the superiority of *Buddhadharma*. Most importantly, for all of the Great Perfection talk of lights in the heart center and so on, chapter 25 specifically targets the Vedantic idea, which originates from the Upanishads, of the *ātman*, or permanent self, as a substantial permanent cause, which exists in the center of the heart in the form of a ball of light the size of a thumb or mustard seed.

Chapter 26 details the individual views concerning the self among these sixty schools.

Part II. The Foundation

Part II, the chapters on the foundation, begins with **chapter 27**, which continues the discussion of the philosophical schools begun in chapter 25 with specific focus on the vehicles of *nirvāṇa*: namely, the nine vehicles readers might be familiar with from their reading of other Nyingma texts.

Here, the nine vehicles are presented under two main divisions: (1) the vehicles of characteristics and (2) the vehicles of *Vajrayāna*. The former are the three vehicles of the *śrāvakas*, *pratyekabuddhas*, and *bodhisattvas*. The latter includes the five vehicles of *Kriyā Tantra*, *Ubhayā Tantra*, *Yoga Tantra*, *Mahāyoga Tantra*, and *Anuyoga Tantra* as well as *Atiyoga Tantra*. The latter is

also known as the Great Perfection. The treatment of the nine vehicles is pretty standard, and those familiar with the general presentation of the nine vehicles will not find anything here out of the ordinary.

The real fun begins in **chapter 28**. Chapter 28 is the first in a sequence of chapters—39, 40, 41, 42, and 43—that focus on allegories. These allegories also circulated independently and can be found in two tantras contained within the *Pellucid Transcendent State of Samantabhadra* (*Kun tu bzang po'i dgongs pa zang thal*): the *Tantra of Distinguishing Mind and Vidyā* (*Sems dang rig pa dbye ba'i rgyud*) and the *Tantra of the Deluded Suffering of the Perverted Ignorant Mind* (*Ma rig pa'i sems phyin ci log sdug sngal 'khrul pa'i rgyud*). Such allegories are called *lde'u* in Tibetan, a term that can be glossed as “riddle,” and are common to both Buddhist and Bönpo²⁷ Great Perfection texts. Chögyal Namkhai Norbu comments:

[T]he *deu*, in the form of brief enigmatic parables, is used to introduce the true knowledge of reality through symbols: without doubt this represents a particularly profound and elevated aspect of the significance of the *deu* . . . [T]heir sole purpose is to lead, through enigma, to the direct understanding of the deepest, most secret principles and methods of practice; these can definitely be considered the highest expression of the form of knowledge subsumed under the name *deu*.²⁸

Chapter 28 itself does not present an allegory per se. Its topic is the initial basis of delusion. It begins by presenting a number of symbols to describe delusion, such as the familiar pig, snake, and bird symbols we find in the depictions of the Wheel of Saṃsāra. It also introduces a character, Grandmother Cataract, who should be awarded an Oscar for Best Supporting Character in a Great Perfection Tantra. We will see a great deal of Grandmother Cataract in subsequent chapters, beginning in chapter 39.

But first, we must address chapters 29–38. **Chapter 29** presents the fundamental anatomy of liberation that all sentient beings possess. Through the description given, one might envisage a kind of fiber-optic cable carrying light from the sphere of vidyā in the center of the heart to the eyes, into which are projected the appearances of the vajra chain. In this text, it is stated that the transcendent state of the buddhas is present in the form of kāyas and pristine consciousnesses. In this case, *kāya* refers to the insentient forms of the five families. *Pristine consciousnesses* refers to the luminous radiance that gradually develops as light forms in the eyes when one begins the practice of thögal.

Here, when these visions are described as “nondual,” it is important to understand that these images are mere outward projections from our heart center, through the channel system that this chapter briefly describes. The first line of the *Cuckoo of Vidyā* (*Rig pa'i khu byug*) is relevant here:

The primal nature of diversity is also nondual.

This nondual diversity, or diverse nonduality, is a hallmark of Great Perfection and Mahāmudra teachings, very different from the vision of nonduality proposed in non-Buddhist traditions.

In some Great Perfection texts a point is made that while it may seem there is an increase and decrease of the visions (particularly in the initial stages of practice), in reality, there is no increase or decrease of our real nature. The instability of the visions during the initial stages of practice is due to the fluctuation of the *vāyus* in our body, which cause the very obscurations that prevent us from seeing reality. However, it is important to understand that, even as unrealized sentient beings, when we see the *kāyas* and pristine consciousnesses in the form of the vajra chain, this is the direct perception of buddhahood. With time, the gradual integration with these visions leads to our certain liberation in this life, in the bardo, or in a *nirmāṇakāya* buddhafield in our very next lifetime.

Chapter 29 covers our state of impurity, which is defined once again through the anatomy of the channel system of our body, highlighting the role of the karmic *vāyus* that flow through the *nāḍīs* based on our breathing. Because the heart center and our lungs are connected, one of the main points we must understand as practitioners of these teachings is that when we are working with the contemplative visions of the Great Perfection, our breathing must be slow and relaxed, and it should pause on the exhalation.

The chapter closes with an exhortation to understand that even *avidyā* (ignorance) is essentially *vidyā*; the two are likened to the front and back of the hand. It further declares that “concepts are realized to be the state of *dharmatā*”—a very common Great Perfection sentiment. For instance, Mipham writes:

Dharmatā is the phenomenon of any mental concept (of any appearance of an aspect) that arises from that consciousness (which is the domain of the mind). Since all domains are not apart from *dharmatā*, anything whatsoever appearing here is faultless.²⁹

When one realizes this, one then sees that the five attachments and five aversions are the five pristine consciousnesses, the five objects are the five lights, and there is an utter lack of both purity and impurity.

Chapter 30 focuses on the reality (*gnas lugs*) of the basis. Although brief, this chapter is one of the most critical chapters in this text. The basis here is presented axially, with the pristine consciousness of original purity located in the highest reaches and natural perfection presented below. This chapter once again emphasizes the main point stressed in this tantra:

Therefore, always meditate on the appearances of pristine consciousness. Each and every one of you should see the truth. Each and every one of you should reach the measure of developing the warmth of vidyā. You must recognize the example pristine consciousness!

Chapter 31 describes the principles of realization. In an abbreviated manner, it presents the four lamps, which are the main topic with respect to cultivating the contemplative visions of the Great Perfection.

Chapter 32 provides illustrative examples of vidyā. It reinforces the physical location of vidyā with additional metaphors that are relied upon to describe the various aspects of the practice. In addition, this chapter introduces the eight gates of natural perfection, outlining the manner in which they dissolve at the time of liberation.

Chapter 33 covers the subject of nongrasping and should be understood as an instruction for the integrated practice of trekchö and thögal.

In these last few chapters, we have been exploring the practice of the Great Perfection in this life. With **chapter 34**, we turn toward understanding the process of death, dying, and liberation in the bardo. Although this chapter is brief, it describes how one brings one's practice of this life, which is referred to as the child, to fruition in the bardo, which is described as the mother:

Gain certainty in the natural perfection of the basis. Attain perfection on the stage of original purity. Because of that, the elements dissolve into the mother.

Chapter 35 describes how one transcends into the view of the Great Perfection. Since it concerns transcendence (*la zla ba*), it delivers a somewhat antinomian message. It is a lion's roar that proclaims the superiority of the Great Perfection teachings over all other paths. It proclaims that the virtuous practices that we typically imagine are conducive to liberation are in fact obstacles, and that the nonvirtuous practices identified as the five deeds that result in going to hell "without passing Go" are essential for liberation. Of course, these exhortations to kill buddhas, one's parents, and all the sentient beings of the three realms must not be taken literally.

This antinomian message is punctuated by the Buddha declaring he is the source of everything, the abode of all, and so on. Thus, there is no virtue or nonvirtue that exists outside the state of utter purity. One can no more damage utter purity than one can improve it. Therefore, in this light, the Buddha tells us we are to kill buddhas, one's parents, and all sentient beings of the three realms, and forget about prostrations, offerings, and so on. The understanding that reality can neither be improved nor harmed arises from the realization that, as this chapter puts it, "The buddhahood that never changes over time is a great

maṇḍala in each and everyone's heart center."

Chapter 36 introduces the characteristics of maṇḍalas. There are three kinds of maṇḍalas: (1) the great natural maṇḍala, (2) the maṇḍala of images, and (3) the fundamental maṇḍala. All three maṇḍalas are uncreated.

The great natural maṇḍala is the buddhafields of the five families. Wrathful deities abide in the crowns of the deities of these maṇḍalas. The maṇḍala of images is the maṇḍala of colored powder used for empowerments.

The fundamental maṇḍala is the maṇḍala previously mentioned at the end of chapter 35, which has three subdivisions: (1) the maṇḍala in the heart center, (2) the maṇḍala in the cranium, and (3) the maṇḍala of the chain that appears in the contemplative visions of the Great Perfection. The fundamental maṇḍala is further described as the trio of body, speech, and mind.

Chapter 37 begins with Guhyapati petitioning the Buddha to teach by declaring that vidyā is located in the heart of each sentient being and that the nature of vidyā is conscious and knowing. This chapter primarily offers precise definitions for the four kinds of wisdom: (1) liberating wisdom, (2) moving wisdom, (3) gathering wisdom, and (4) separating wisdom.

Chapter 38 concerns the transcendent state (*dgongs pa*). Unfortunately, there is a textual lacuna here. Nevertheless, the chapter provides an interesting explanation of the link between wisdom and vidyā: wisdom is the realizer and vidyā is the cause of realization. The Buddha explains that the essence of realization is seeing, and as we can understand from the aforementioned, "seeing" means seeing vidyā in a direct perception:

This is the nature of seeing:
the unimpeded two lamps
in the middle of the dimension of the empty sky
manifest nonconceptually in the field,
a self-originated and self-arisen appearance.

This chapter is very profound and deserving of deep consideration by the dedicated practitioner of the Great Perfection.

Having arrived at chapter 39, we now enter into the world of allegory and symbolism. The previous chapters are all background for understanding the recondite subject presented in these next five chapters, which, fortunately, are densely annotated, one presumes from the now-lost commentaries on this tantra. As previously mentioned, these allegories are presented in a classic form of riddles. They explain in a very striking and symbolic manner the essentials of the Great Perfection teachings, thus providing an easy way to recall the main topics of the teachings.

Chapter 39 begins with a set of statements in an Indic language. The text presents two manuscript versions of these statements. Based on the annotations, the statement might be translated thus:

Unchanging dharmatā, free from proliferation and empty, arises as pristine consciousness beyond the kāyas³⁰ and dissolves into the dimension as the essence of pristine consciousness, impressed with the seal of emptiness.

This is a perfect statement about the path of the Great Perfection, utterly pithy and profound. It then continues with the first allegory. It is here that we get a glimpse of Grandmother Cataract's character.

It is not necessary to belabor the reader with the details of the allegory, as each aspect is very clearly explained by the annotations. I wish only to repeat the admonition of the Buddha: "Having illustrated all of the aspects of the allegory, apply it to the meaning of pristine consciousness!"

Chapter 40 begins with a host of white vajra ḍākinīs asking the Buddha to clarify the meaning of what he is teaching. The Buddha responds with another allegory. Again, there is little need to recount the story as it is perfectly clear in the translation. However, the reason the chapter is called "The Praise" is that when the Buddha finishes relating this second allegory, the ḍākinīs burst into a song of praise, playing music with various instruments and rejoicing that they have found the great meaning at last.

In **chapter 41** the baton is now passed to the yellow ḍākinīs, who ask the Buddha to explain to them the sublime method. Once again Grandmother Cataract, here called Old Lady Cataract, plays a starring role. At the conclusion of the allegory, the ḍākinīs once again burst into a song of praise.

In **chapter 42**, yet another allegory is imparted, this time to the group of red ḍākinīs. This chapter contains troubling predictions concerning the destruction of the Buddha's doctrine in the present time. Many of those prophecies have come to pass, especially for Tibetans. Wars arise due to conflicts between the yakṣa Ulkā mukha and the māra Spreading Poison. Famines arise due to conflicts between two female spirits called *amos*: Mistress of All Existence and Destroyer of the World. Diseases arise due to conflicts between a bird called Black Talon and a mamo called Going to Happy Realms. In contrast, this time the ḍākinīs are alarmed and appeal to the Buddha to teach a method to free them from such suffering.

Chapter 43 is titled the "Explanation of the Five Metaphors." It is bewildering why this is called a chapter on the five metaphors, because by my count there are seven.

Because of the grave import of this section, a stern addendum warns, "The glorious guardian of mantra will tear out the heart of samaya breakers."

Part III opens with **chapter 44**, continuing the dialogue with the retinue of ḍākinīs on the meaning of pristine consciousness. This is one of the key concepts in the teaching of the Great Perfection, treated as a visible entity that presents itself through its natural effulgence. This is a very different notion than what we commonly think of as *ye shes*, when it is presented as “wisdom” that is accumulated in order to attain omniscience. This chapter reinforces the key point that the substance of all phenomena is nothing other than pristine consciousness:

The five elements and the five buddhas are inseparable, realized to be the same entity.

Chapter 45 presents an interesting glossary of terms given in an Indic language and annotated according to the commentary, which regrettably is now lost.

In **chapter 46**, “The Monologues of the Ḍākinīs,” eight ḍākinīs called “queens of desire,” led by Ekajaṭī, declare their realization in monologues before vanishing. The monologues are not all in verse; notably, ḍākinī Wrathful Countenance speaks her monologue in prose.

Chapter 47 concerns the advent of the teacher. It is the last chapter in part III in which the principal interlocutors are the hosts of ḍākinīs. This chapter is remarkable for its allegorical use of the image of the gem called Amṛta. The ḍākinīs ask the Buddha whether this gem has been broken by concepts. The Buddha replies that, though long lost, this gem is fully present as one’s vidyā, also called “the mind of Vajrasattva.” He further points out that one does not know when this gem was lost; it is only noticed upon finding it once again. When one finds it, one realizes that one’s state has never changed at all and that there is no difference between when it was found and when it was lost. It is one of the most beautiful passages in the entire text.

In **chapter 48** Vajrapāṇi returns as the principal interlocutor. Here, the discussion includes (1) an analysis of the bindus that appear and (2) an examination of how the bindus appear in the contemplative visions of the Great Perfection. The principal bindu is the bindu of buddhahood that exists in the hearts of all sentient beings. There is also a special term in this tantra called the *half-kāya* (*sku phyed*). The *Blossoming Lotus Commentary* extensively clarifies the meaning of this term:

The half-kāya within the bindus is “half” because it is a cause of the ultimate half—there are four lamps of half-kāyas ripening as resultant kāyas from uninterrupted practice, that is, the condition. The coalescent causes of the bindu of the relative half create the body with the mother’s bindu; the conditions ripen as the different rūpakāyas through originating from the four types of birth. The

impure part of bodhicitta, the male cause, creates the many memories and thoughts. Since the conditions ripen as all the sentient beings included in the four types of birth, the half-kāya ripens ultimately as the kāyas, ripens relatively as the body, and at the time of practice, the kāya in the middle of the bindus of light appears from the navel upward. Since each kāya arises in this way, they are called “the half-kāyas of the bindus.”

Chapter 49 is very difficult to understand; without the annotations, it would be utterly hopeless in absence of a commentary. It concerns the sounds of the axioms. The transliteration is drawn from three different manuscripts, with all three variants presented side by side. That these sounds were intended to be meaningful is evident from the statement:

Those sounds,
fully articulated, visualized,
and verbally recited according to their meaning,
are the measure of translating secret mantra.
Understand their individual meaning . . .
Recite them in the appropriate way.

There is another interesting statement at the end of this chapter, which can be related to the practice of the *Song of the Vajra*, found in the *Union of the Sun and Moon*:

Pristine consciousness is released into the dhātu by nonconceptual sound.

Chapter 50 is a résumé of the basis, the path, and the result. The basis is here described as possessing two aspects: (1) great original purity and (2) diverse natural perfection. This pair recalls the diverse nonduality, or nondual diversity, mentioned above, depending upon which perspective one takes. The chapter continues to unravel the meaning of the path and result, and how the three are interconnected.

Chapter 51 covers the axioms of secret mantra. This is a set of step-by-step reasonings that unpack the logic behind the path of the Great Perfection. The main principle or axiom underlined in this chapter is that the practitioner must be utterly without any vestige of clinging. Otherwise, pristine consciousness will not be seen, the true appearance of vidyā will not manifest to the practitioner, and the original error all sentient beings have made through the reification of appearances as “other” will be perpetuated. Moreover, those who become involved in notions of paths and stages will not attain liberation in this lifetime and will enter the bardo.

Chapter 52 delights us with a presentation of what is termed here “the comprehensive yoga.” When we look at the term in Tibetan, it translates *rnal ’byor*, a phrase constructed out of *rnal ma*, the fundamental state of reality, and *’byor*, to unify. Here, in this Atiyoga, there is no joining of two things together, as in the common explanation of the term *yoga*. There is no joining together of ultimate and relative, method and wisdom, creation and completion stages, dhātu and pristine consciousness, and so on. According to the Great Perfection, “yoga” is what one does after discovering the reality of one’s own state. The Buddha here runs through a number of very laudable yogas but dismisses each of them as not representing what he teaches as liberation. He instead teaches four great yogas, beginning with the “yoga of the final goal,” in which concepts are taken into the path. This chapter certainly offers a deeper dimension to the term *yoga* than usually assumed. At the end of the chapter the question is posed, “How can there be liberation without seeing the intimate instruction of the essential meaning?” Thus, we should understand that the liberation realized by the practitioner of Atiyoga is achieved solely on the basis of the guru’s instructions.

Chapter 53 concerns the four activities. The approach is vastly different from the standard ritualized approach known to those familiar with Vajrayāna. Here, the four activities are presented as innate within the anatomy of the contemplative visions of the Great Perfection.

Chapters 54–57 are a set of four chapters whose themes are natural metaphors: (1) mountain, (2) ocean, (3) sun and moon, and (4) space.

Chapter 54 begins the set with a request to the Buddha to explain the pinnacle of the Great Perfection. He responds at length by describing how the Great Perfection is the pinnacle of all spiritual paths and how it dominates the summits of other paths.

Chapter 55 further develops this thread with the simile of the ocean. The text continues with the idea of “dominating the summits”—though this idea does become somewhat labored in the English translation. The chapter concludes with a moving paean about the meaning of the Great Perfection.

Chapter 56 continues with the metaphor of the proportional heat of the sun and moon and later turns toward a discussion of the astonishing nature of delusion. Using the metaphors of the sun and moon, the sun is painted as wisdom, a maṇḍala present in everyone. The moon is painted as the maṇḍala of method, which is only present in those who have entered secret mantra. This chapter also offers us a very clear definition of buddhahood: “When the nonarising nature of phenomena is realized, that is buddhahood and nothing else.”

Chapter 57 revolves around the metaphor of space for unlimited pristine consciousness.

Chapter 58 consists of nine examples of equivalence and six examples of purity.

Chapter 59 concerns the deed of emanation. Here, Buddha Powerful Heroic Youth demonstrates his awesome powers of emanation, catalyzing the retinue to attain the eighth-stage bodhisattva realization called “patience for the nonarising of phenomena.”

Chapter 60 concerns the signs of practice and contains the classical measures by which one can judge one’s progress in the contemplative visions of the Great Perfection.

Chapter 61 concerns the definitions of mind and ignorance. This chapter offers us a metaphorical tree cosmogony that describes the formation of the world based on the mind that disturbs the self-originated pristine consciousness. We are also introduced to a very important part of Great Perfection psychology: the evolution of the six intellects and attendant issues. This subject is raised at length in the *Blossoming Lotus Commentary*, which equates the development of the six intellects to the four modes of birth.

This chapter is worthy of considerable study because it clarifies a crucial aspect of Great Perfection theory:

[I]n the appearances of utterly pure original purity, there is no ignorance, no mind, and also no intellect. Ignorance arises within the potentiality of natural perfection.

As we saw above, the basis has two aspects: (1) original purity and (2) natural perfection. When we talk about “great original purity,” we in fact mean the nonduality of these two aspects. However, in terms of discussing the evolution of ignorance, and subsequently sentient beings, it is only the apparent side of the basis, natural perfection, that can be construed as the basis for error. The passage continues:

The mind arises from the play of ignorance. The intellect arises from the ornaments of the mind. The five poisons arise from the field of the intellect. The sixteen afflictions arise from the five poisons. The twenty-five afflictions arise from the sixteen afflictions. The fifty-one afflictions arise from the twenty-five afflictions. The 1080 afflictions arise from those.

Unfortunately, since the primary focus of Great Perfection studies up to the present day has emphasized the exotica of the system, such as its claims that buddhahood is beyond causes and not a result of conditions, and that cultivation of entoptic visions will result in the physical body reverting to its original state of pristine consciousness light, and so on, the Great Perfection psychology of delusion has been somewhat ignored. The practitioner of the Great Perfection needs to understand this psychology in order to reverse it. Without recognizing it and reversing it, one will continue to engage in grasping and clinging to their own state dualistically, and block themselves from progress in recognition,

mastery, and realization of their own innate buddhahood.

Having discussed mind and ignorance, in **chapter 62** we once again turn toward a discussion of vidyā and pristine consciousness. Here, as elsewhere, vidyā is identified as the vajra chain, not substantially so, but as an appearance of the potentiality (*rtsal*) of vidyā. This chapter continues with a detailed exposition of just what is meant by *kāya* in its different usages in the Great Perfection. Thus, this is a very important chapter for properly understanding the meaning of the crucial term *kāya* in the Great Perfection.

Chapter 63 explains the nature, clarity. We previously saw that the clarity discussed in the teachings of the Great Perfection is not commensurate with the clarity discussed in other secret mantra systems. This is implied by the four commands the Buddha gives to Vajrapāṇi: “Look! Understand! Recognize! Realize!” The clarity discussed here is the vivid appearance of the pristine consciousness of vidyā manifesting as the vajra chain—a bright, luminous, pellucid, vivid, and brilliant clarity that appears in the space before the practitioner. This clarity is nonconceptual by nature because, as previously explained, it is not a cognizance or root of mental processes. It is in fact luminosity, but it is not the luminosity or clear light described in the teachings of the New Translation schools. This luminosity has an appearance, unlike the luminosity described there.

The chapter continues with metaphors for vidyā, ignorance, and pristine consciousness, likening the first to a pot of glue, the second to chaff, and the last to water. Since pristine consciousness is impartial, it cleans out the glue from the glue pot without regard to either vidyā or ignorance.

Chapter 64 covers the twenty-one grades or capacities of practitioners. The best of the best attain rainbow body in this life; the average of the average attain buddhahood in their next lifetime in a natural *nirmāṇakāya* buddhafield; all the rest attain buddhahood in the bardo. The various periods of time are also discussed, with the surprising statement that the pinnacle of the best remain in the bardo for only a single day. In general, in Buddhadharma we regard remaining in *tukdam* (*thugs dam*), the post-mortem state of meditative equipoise, to be a sign of high realization. Moreover, the longer the adept remains in this state after death, the higher their realization is judged to be. However, from the perspective of the Great Perfection teachings, the higher one’s realization, the more rapidly one passes through the bardo and the shorter one’s *tukdam* will last.

Part IV. Further Collected Topics

Part IV is the concluding section.

Chapter 65 relates a prediction for Vajrapāṇi about his eventual full awakening. Such prediction sections are quite common in sūtras and tantras.

Chapter 66 concerns the issue of transmigration or reincarnation, providing

an account of the death processes of buddhas and bodhisattvas as well as a brief account about how those who are on the path attain liberation in the bardo.

Chapter 67 presents the axioms of the Great Perfection itself. It delivers the essential message of the Great Perfection in one pithy verse:

Utterly pure dharmatā does not arise;
alternately, it self-liberates without grasping.
Why? The cause of self-liberation
is unceasing nonattachment.
It is free from a mind of grasping and attachment.
Recognize this again and again.
If one familiarizes oneself repeatedly,
one is a person who has seen the truth.

Here, dharmatā, a name for vidyā, is something that is naturally present—it is not a created entity. Since it is not created, it does not arise. Since it does not arise, it self-liberates without grasping. Since one has recognized the nature of this dharmatā, one's freedom from attachment to it is the self-liberation of dharmatā. When one becomes very familiar with this, one is then a person who has "seen the truth."

Chapter 68 begins with an exposition of the name *Self-Arisen Vidyā*. It then goes on to list the remaining tantras of this class. The most compelling statement made here is that this buddha, Powerful Heroic Youth, taught first the *Self-Arisen Vidyā* and thereafter the *Mind Mirror of Vajrasattva Tantra*.

Chapter 69 is truly one of the most provocative chapters, as well as one of the most difficult in the whole text. It sets forth the reasoning whereby opponents of the Great Perfection teachings may be refuted.

The chapter begins with a discussion of natural perfection; it rejects the proposal that the basis is solely naturally perfected, making the argument that if the basis were naturally perfect and not empty or originally pure, sentient beings could not be liberated, and, therefore, sentient beings would not be changeable. The rest of the arguments may seem obscure, but they treat important issues such as the nature of the dharmakāya, dualistic mind, the distinction between a thing and its mental representation, the distinction between mind and vidyā, and so on.

There is a significant discussion about clarity here: the opponent is trying to understand the difference between the clarity of vidyā—described as conscious and knowing (*gsal rig*)—and the clarity of the mind when the characteristics of vidyā are described as empty, clear, and pervasive. The entire purpose of this argument is to illustrate that vidyā is something that can be easily pointed out, as easily as picking fruit.

At the conclusion of the exchange, the Buddha makes a somewhat remarkable assertion that the basis, which has already been described, and

sentient beings are the same. Here, we reach a critical point in understanding the Great Perfection teachings: the term “basis” refers to some thing or principle that has not been realized. The path is the means of realizing that principle and is constructed on understanding this basis. The result is the full realization of the principle in question. In this way, we can understand that the basis, path, and result are differentiated in the Great Perfection teachings only by virtue of whether or not one has been introduced to the basis, the threefold pristine consciousness (essence, nature, and compassion). If someone has not been introduced to this threefold pristine consciousness, as we saw above, the nature will become a basis of error, despite the fact that the individual’s error in apprehending the nature (mistaking it for “self” and “other”) will never in truth affect their real nature one way or another, as some of the more antinomian themes in this tantra reinforce.

In yet another astonishing dialogue, the Buddha negates nonduality. This is significant because in the present day there are many people who conflate all nondual traditions. As previously mentioned, nonduality in the Great Perfection teaching is nondual diversity, or diverse nonduality. The Buddha here makes a distinction between the ultimate meaning, in which all phenomena are nondual, and the perceptions of deluded sentient beings.

The opponent insists on their point that in the ultimate there can be no duality—since in reality there is no duality, it is reasonable that sentient beings can effortlessly be liberated because in the basis there is no duality.

The Buddha objects to this line of reasoning, asking how duality is asserted. He provides the reply, pointing out that when there are neither buddhas nor sentient beings, there is no second or third in the basis, meaning that there is neither unity nor multiplicity. The Buddha then clarifies that when the potentiality (*rtsal*) of play arises from the basis, buddhas and sentient beings arise as a duality. Here, *potentiality* is the expression of the compassion aspect of the threefold pristine consciousness that forms the basis.

This raises a very interesting point concerning the nature of the threefold pristine consciousness of the basis. The *Commentary on the String of Pearls Tantra* gives us a fascinating juxtaposition:

Since at the time of natural perfection the so-called basis is confirmed to be generic and at the time of compassion the basis is confirmed to be a specific consciousness [. . .]

Here, the basis is a generic feature *and* the basis manifests as individual consciousness. Thus, when the basis, the generic qualities that make up the entity of a sentient being, expresses itself through play, this is when the consciousness of a sentient being will be subject to delusion if that being does not recognize this potentiality to be their own appearances.

The opponent tries to refute the Buddha with the consequence that the Buddha's rejoinder implies that the basis will possess duality. The opponent counters with the idea that just as coal cannot be washed, the basis cannot be transformed. Thus, meditation will never transform sentient beings into buddhas (a red herring in the Great Perfection!).

The Buddha's reply eviscerates the opponent's objection by pointing out that the result is something attained through explanations, without which liberation is not a possibility. This kind of explanation is indeed the essence of the so-called direct introduction, "pointing out," or "guidance of the mind" at the heart of introducing the path of the Great Perfection. The Buddha continues by explaining the sole difference between the basis of a buddha and the basis of a sentient being, namely that the basis of buddhahood is pristine consciousness, whereas the basis of a sentient being is the absence of pristine consciousness. In this chapter, pristine consciousness is glossed thus:

When both the pristine state (*ye*) and the consciousness (*shes pa*) of it
are combined,
it is the sublime transcendent state of the buddhas.

This citation implies that sentient beings lack consciousness of the pristine state. To recall the famous Zen koan from the *Mumonkan*, they have never seen their original face.

The chapter closes with the Buddha's refutation that the all-basis (*ālaya*) is not the dharmakāya. The reasoning here is very standard and has been frequently presented and discussed in Great Perfection literature.

Chapter 70 turns to a lengthy paean on wisdom, specifically self-originated wisdom, which is essentially one's practice of trekchö. The female nature of wisdom is emphasized through identifying it with Prajñāpāramitā. This chapter also makes a reference to wisdom preceding the buddhas, and in the context of the process of the liberation of Samantabhadra, this is true. Wisdom must be developed before anyone can attain buddhahood. Even Samantabhadra was clouded by ignorance before the display of the basis was recognized as his own state. The chapter also summarizes all Buddhist teachings by stating, "There is no more than one vehicle if pristine consciousness is realized."

Chapter 71 discusses the signs of successful Great Perfection practice and what to do if such signs do not arise.

Chapter 72 is a long discussion on method. The verses are fairly prescriptive and easy to understand. This chapter also reemphasizes the point made earlier in this section about diverse nonduality:

Mind and pristine consciousness are evenly mingled.
The method of liberation from that
is that since the mind has the nature of being a taint,

it is never free from taints.

Diversity arises from the mind.

Through the nature of diversity being single,
there is nirvāṇa in the dimension of vidyā.

This points to the requisite to truly distinguish mind and pristine consciousness. To accomplish this distinction there is a practice in the Great Perfection teachings known as “the separation of saṃsāra and nirvāṇa.” In this chapter we also find reference to the famed Great Perfection example of the knots of a snake and a snake shedding its skin.

Chapter 73 follows with an explanation of how one abandons coarse and subtle taints, impurities impressed upon the mind through deluded perceptions, and the actions from which the taints arise. Here, the main theme is contrasting ordinary sense perceptions with the utilization of the lamps of practice. The principal point this chapter makes is that the contemplative visions of the Great Perfection do not arise from the mind—they are not like dreams, concepts, imagined visualizations, and so on. These entoptic appearances are one’s dharmatā, directly accessible through the anatomy of one’s body.

This chapter also makes a significant point about examples. In other Vajrayāna teachings, the pristine consciousness experienced at the time of the third empowerment and the meaning of that experience pointed out during the fourth empowerment are together called “an example pristine consciousness,” held to resemble the state of realization of a person on the bodhisattva stages. However, here, the special method of the Great Perfection enables the direct perception of pristine consciousness. Thus, the example is buddhahood itself, the perception of the vajra chain.

Chapter 74 provides a presentation of how the anatomy of the body is to be understood as the literal embodiment of the nine divisions of the three kāyas.

Chapter 75 provides a résumé of the empowerment rite. It further reinforces the principle that “the realization of seeing is the supreme empowerment,” and recommends that those who do not understand the direct perception that has been discussed at length in this tantra should resort to the more elaborate symbolic empowerments. These empowerments are discussed with respect to their deeper meanings.

Chapter 76 is a straightforward explanation of the meaning of self-liberation. It primarily targets intellectualism as a fault.

Chapter 77 rejects paths and stages. This chapter is quite famous and is cited repeatedly in commentaries.

Chapter 78 develops the aforementioned theme and explores the terminology of the Great Perfection, beginning with the declaration, “A path does not exist. If one enters a path, there will be a great downfall. Therefore, examine the meaning of not dwelling on a path.”

Chapter 79 discusses the meaning of equipoise (*mnyam bzhag, samāhita*). Here, the meaning of equipoise is defined simply as remaining within the contemplative visions of the Great Perfection. This chapter revisits a theme we touched on before in chapter 47: the lost gem. Here the Buddha confesses, “Even I, Vajrasattva, lost the utterly pure precious jewel, and following that, wandered in darkness.”

This chapter further illustrates the point that this metaphor of gems lost and found is based on a particular understanding of the human body:

The utterly perfect maṇḍala arises from
the path of the unconstructed, beautiful physical body.

Chapter 80 is one of the most beautiful and captivating chapters. It concerns a monologue spoken by Mañjuśrī and is composed of a series of questions and answers posed to him by Avalokiteśvara and Vajrapāṇi. Enthusiasts of Mañjuśrī will be deeply inspired by this chapter. Here, Mañjuśrī describes himself as being the state of the Great Perfection, “I am Mañjuśrī, the dhātu of all.”

Chapter 81 continues with a statement made by Tathāgata Sāhasracūḍīkarāja concerning the transcendent state of the Adibuddha, as well as replies to some subsequent questions.

Chapter 82 continues with another buddha, Brilliant Array, who speaks to all the assembled ḍākinīs. At the conclusion of his stirring speech on the great yoga, the ḍākinīs entrust themselves to the Dharma of the Great Perfection. This chapter identifies two kinds of ḍākinīs who impart predictions: ḍākinīs who one subjugates and ḍākinīs who subjugate oneself. The ḍākinīs one subjugates are those who are brought under control through one’s practice. They arrive to bestow predictions, but as long as one remains indifferent to their flattery, they come under one’s control. However, if one becomes attached to their predictions, one will be subjugated by ḍākinīs and enter into a nihilistic path.

Chapter 83 is a long soliloquy addressed to Vajrapāṇi on the meaning of the Great Perfection.

Chapter 84 is an exposition on the transcendent state addressed to Mañjuśrī. It also offers a reply to various questions asked by another tathāgata.

Chapter 85 principally discusses relics: the types of relics; the relics of the five families; which part of the body forms relics; and their appearances, names, and so on.

Chapter 86 is the concluding chapter and concerns the entrustment for the future. The Buddha declares the teaching to be complete and vanishes. Vajrapāṇi names Garab Dorjé as the lineage holder. The retinue then implores Garab Dorjé to teach them.

Colophons

The colophons from the Derge and Tsamdrak NGB have been included here for completeness. The Derge colophon contains the normal commands to Dharma protectors, and in particular, the command to the guardian of the Zhwa temple. It says this text was translated by Vimalamitra together with two other translators, Kawa Paltseg (Ka ba Dpal brtsegs) and Chogro Lui Gyaltzen (Cog ro Klu'i Rgyal mtshan).

It then continues with an interesting account of how the text was concealed in the Zhwa temple by Nyangban Tingzin Sangpo (Nyang ban ting 'dzin bzang po) at the order of the king. It explains that the text was taken out by the Sthavira Dangma and given to Chetsun Sengé Wangchuk (Lce btsun Seng ge dbang phyug). Here, the text clearly states that it does not require a reading transmission. There is also the interesting note that Chetsun Sengé Wangchuk himself concealed this text as an earth treasure, leaving open the question of who actually revealed it. Was it Dangma Lhungyal? Or was it someone who came after Chetsun Sengé Wangchuk, such as Chegom Nagpo (Lce sgom Nag po)? We will never know.

The second colophon taken from the Tsamdrak edition, likely the original, indicates that Vimalamitra translated the *Self-Arisen Vidyā Tantra* from three languages: Sanskrit, Odḍiyānese, and Chinese.

HOW TO APPRECIATE THE *SELF-ARISEN VIDYĀ TANTRA*

The *Self-Arisen Vidyā Tantra* is a vast text, as we have seen in this survey of its four sections and eighty-six chapters. So how should a reader tackle it?

It may be wise for a reader to first study the eleven topics of the Great Perfection, as the text assumes some familiarity with the Great Perfection, and the eleven topics are its main organizational scheme. To this end, a brief summary of the eleven topics from the *Commentary on the String of Pearls Tantra* forms the substance of appendix 2, which can be found in volume II. For additional support, the reader may consult my translation of *Buddhahood in This Life*.

The *Self-Arisen Vidyā Tantra* is best appreciated as a sequence of symphonic movements.

The first movement begins with the setting, which is found in chapters 1 and 2. This *mise en scène* is important in setting the proper mood for reading the text. The reader should then settle into chapters 3–5, on conduct, meditation, and view. These three chapters really set the tone for the rest of the text—the main theme of the *Self-Arisen Vidyā Tantra* is in fact a quartet of view, meditation, conduct, and result, which we see repeated again and again throughout. Next come the rather prescriptive chapters 6–10, which discuss important topics

related to entering the teaching of the Great Perfection: empowerment, the relationship between master and disciple, and samaya.

The second movement begins with a discussion of the result in chapters 11–17, which includes an analysis of the dharmakāya, sambhogakāya, nirmāṇakāya, the three kāyas all together, as well as the five kāyas and the five pristine consciousnesses. Thus, we can consider chapters 11–17 to be a taxonomy of the basis of that which we have not realized.

With chapter 18, which presents a summary of the five lights, we reach the demarcation between liberation and delusion. In chapters 19 and 20 we examine the five elements and their further subdivision into twenty-five. Thus, the five lights and the chapters on the elements should be treated together.

Chapter 21 treats the transcendent state of the buddhas and chapter 22 treats the liberation of sentient beings into that state.

Chapter 23 concerns phonemics and chapter 24 concerns samādhī.

Chapters 25–27 concern philosophical schools and should be read as a whole.

Chapters 28–38 prepare us for the allegory chapters and should be thoroughly digested before moving on to the allegories.

The third movement begins with chapters 39–43, the five chapters of allegories. These represent the heart of the *Self-Arisen Vidyā Tantra* and are perhaps the most important chapters of the entire text. These should be read slowly and savored, both for their strangeness as well as for their profound meaning, and can be likened to the minuet.

The trio portion of the third movement begins with chapters 44–47, which should be read as a whole. Here the Buddha is principally addressing the assembly of ḍākinīs.

Chapters 48–64 should be read in order and represent the close of the third movement of the tantra.

Chapters 65–86, the finale, build to a roaring crescendo that concludes the text. These chapters revisit many themes, and reinforce the overall message of the *Self-Arisen Vidyā Tantra*.

Having completed one's reading of the *Self-Arisen Vidyā Tantra*, the reader should be satisfied that they have read through one of the world's great religious masterpieces. In particular, this is a text that the practitioner of the Great Perfection should return to again and again because of the comprehensive overview it provides of the entire system of the Great Perfection. There are very few texts of such depth and clarity, despite some points made difficult through lack of a commentary.

The Self-Liberated Vidyā Tantra

The *Self-Liberated Vidyā Tantra*, the second of these two volumes, is a considerably shorter text and, therefore, the reader will not be burdened by such a lengthy chapter-by-chapter analysis. This tantra is composed of ten chapters, four of which are devoted to outlining the eighty-six chapters of the *Self-Arisen Vidyā Tantra*. Having surveyed that text already, the reader should have little trouble managing the contents of this one.

THE MEANING OF THE TITLE

According to the *Secret Instructions on the Tantras* in Vimalamitra's *Conch Writing* (*Dung yig can*), the name *Self-Liberated Vidyā* is explained in the following way: self-liberated (*rang grol*) is first glossed as "one liberating another." Here, this means that the essence of the *Self-Liberated Vidyā Tantra* is that it unravels or liberates the meaning of the other tantras, such as the *Self-Arisen Vidyā*. There is a play on words here between the homophones *grol ba*, "to liberate," and 'grol ba, "to unravel or untie." The etymology of the term is that since one liberates oneself from the bondage of ignorance, etc., without depending on another, it is called "self-liberated."

When the name *Self-Liberated Vidyā Tantra* is divided, there are three aspects: (1) It is *vidyā* because appearances are liberated where they are. (2) Since all extremes of dependence are impeded, it is *self*. (3) Since generic and intrinsic characteristics are eliminated, *vidyā* is *liberated*. The text uses the example of the knots of a snake freeing themselves.

The *Self-Liberated Vidyā Tantra* is described as having two functions: (1) Since it eliminates doubts about other tantras, it is *self*. (2) Since it is nonconceptual, self-arisen *vidyā* is *liberated*.

Moreover, there are three intimate instructions on the inner meaning: (1) Since one remains alone free of companions, one is by *oneself*. The meaning of this is that by staying alone, everything arises as a companion. Also, *vidyā* will be able to manifest nakedly. (2) Since the vajra chain manifests in space without a support, it is *vidyā*. (3) Since that naked equipoise of the appearance of *vidyā* arises in the dhātu, it is *liberated*.

THE CONTENTS OF THE SELF-LIBERATED VIDYĀ TANTRA

Chapter 1 begins with the usual uncommon and common *nidānas*, once again taught by Bhagavān Powerful Heroic Youth. However, here the main interlocutor is Mañjuśrī.

The chapter commences with an explanation of the *nidāna* and follows with an examination of the commentarial structure that should surround a Great Perfection tantra. After this brief résumé, chapter 1 offers a long review of parts of speech, equating them with aspects of the path. As one reads through the list

of enumerated topics, one will observe common themes observable throughout the commentarial literature.

The first chapter also describes the path of the average practitioner. It is asserted that they will be born in the buddhafiels of partially visible emanations. Longchenpa's *Great Chariot* (*Rdzogs pa chen po sems nyid ngal gso'i 'grel pa shing rta chen po*) explains:

Since everything is perfect without good or bad in the buddhafiels of the characteristics of the sambhogakāya, there is no change. However, the *Union of the Sun and Moon Tantra* and so on teach that although the sambhogakāya appearing to bodhisattvas is a reflection that appears as the sambhogakāya of the teacher (with major and minor marks and so on) and appears as other retinues and buddhafiels, it is a so-called partial nirmāṇakāya-sambhogakāya because it is included within the vision of the tenth stage. It is also called a “partially visible emanation” because apart from bodhisattvas on the tenth stage, it does not appear to others. Although it appears as the sambhogakāya, a “partially visible emanation” is actually nothing other than one's own appearance. It is called a “partially visible emanation” because of appearing like a partial reflection of that appearance. Since it is an emanation of the nature of one's own appearance, it is explained to be “the natural nirmāṇakāya.”³¹

Chapter 2 presents a lovely set of similes used for explaining the Seventeen Tantras. This chapter then launches into a more extensive analysis of all the double-stacked syllables, whose purpose is hard to divine in absence of a commentary.

Chapter 3, “Summary Topic,” gives a description related to how the path is to be practiced.

Chapter 4 is perhaps the most interesting chapter for the general reader. Rendered in prose rather than verse, it is a sustained paean to the practice of the Great Perfection. Also notable in this chapter: after Māra is introduced as a deceiver who imparts false predictions in order to lead one astray, the many different kinds of delusions of Māra are identified and the real nature of Māra is explored.

Chapter 5 teaches on the subject of liberation and makes extensive use of the metaphor of the vajra.

Chapters 6–9 give a detailed outline of the eighty-six chapters of the *Self-Arisen Vidyā Tantra*.

Chapter 10 reinforces the key facet of the Great Perfection, that it is a path of direct introduction: “There is neither sharp nor dull in the capacity of sentient beings. If it is asked why this is so, it is because an introduction is sufficient.”

Final Reflections

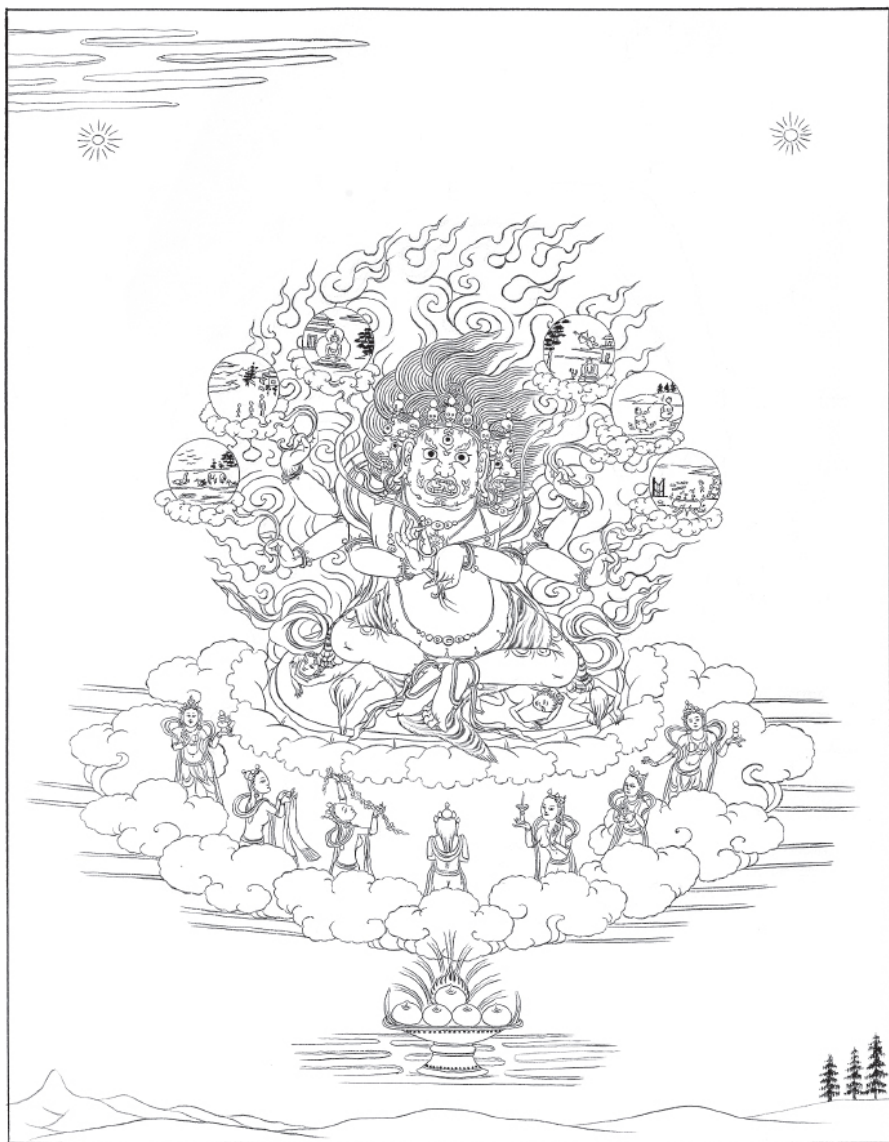
Typically speaking, in a traditional Tibetan colophon, this would involve writing some metered verse. I have no such skill, so I must continue along in prose.

The fundamental purpose of these two volumes is not to act as high literature. They are guides for the path of the Great Perfection and its hermeneutics. In general, these two texts, accompanied by the *Tantra Without Syllables* and its commentary, the *Blossoming Lotus*, together provide the reader with a comprehensive foundation upon which to erect their practice of the Great Perfection.

The purpose of this translation was first and foremost to improve my personal understanding of the tradition of the Great Perfection. My guiding rule in translating a text is that it must somehow be relevant to my own practice or must reinforce my understanding of Tibetan culture and religion in order to more sharply focus my understanding of the tradition I practice. I feel a great responsibility to the reader to try to make my translations as accessible as possible, balancing readability and accuracy. This approach may render some passages rather awkward, for which I beg your indulgence.

This translation is primarily oriented toward people with an interest in practicing the Great Perfection tradition. It is my hope that those who are interested will make the effort to make a proper connection with this lineage, because it is my heartfelt conviction that receiving transmission of these teachings will open one up to the meaning of these texts, which no dry intellectual review can ever hope to achieve. Nevertheless, I hope that scholars too will benefit from these translations, because at this point, the study of the Great Perfection has been dominated by the analysis of secondary literature rather than primary literature.

When translating texts such as these, one of its pleasures is the chance to read deeply and slowly. Every page is an adventure, with new ground to be covered, fresh territory to be mapped. I, therefore, encourage the reader to read slowly, take time to absorb the meaning of the words, and digest the text. In this way they too can embark on an adventurous journey through the paths and stages of the Great Perfection (which has no paths and no stages). It is my sincere hope that in reading these translations, the reader will feel some of the great love and joy I hold for this tradition. The study and practice of the Great Perfection tradition in all its aspects is the centerpiece of my life. Many texts of this tradition have been lost over the centuries, but those that remain are extremely precious resources. For their passionate devotees, these texts are precious artifacts of the summit of all spiritual paths. The *Self-Arisen Vidyā Tantra* and its companion, the *Self-Liberated Vidyā Tantra*, are two of the great gems from the vast treasury of Tibetan culture and religion. It is my hope that I have been able to convey some of the depth, scope, and beauty of these two texts to you, my readers.



BHAGAVĀN POWERFUL HEROIC YOUTH

7. 'Jigs med gling pa mkhyen brtse 'od zer, *Rdzogs pa chen po klong chen snying tig gi khrid yig ye shes bla ma*, in *Gsung 'bum*: 'Jigs med gling pa (A 'dzom par ma/Brug spa gro la

8. The *Pan sgrub rnam* *kyi thugs bcud snying gyi nyi ma* found in the BGB seems to be an example of the core version of this account. The famed 'Dra 'bag *chen mo* revealed by the thirteenth-century female treasure revealer Jomo Menmo (Jo mo Sman mo, 1248–1283) greatly expands on this. See also Dharma Senge's nineteenth-century treatment, in Ani Jinba Palmo, trans., *The Great Image: The Life Story of Vairochana the Translator* (Boston: Shambhala Publications) 2004.

9. Very little attention will be devoted to the mind series here as it has been extensively covered elsewhere. See Chögyal Namkhai Norbu and Adriano Clemente, *The Supreme Source: The Fundamental Tantra of Dzogchen Semde Kunjed Gyalpo* (Ithaca, NY: Snow Lion, 1999).

10. While I have retained the convention of “space” for translating the term *klong* in this instance, *klong* is an alternate translation for *dhātu*, as witnessed in the titles for eight of the nine texts attributed to Garab Dorjé and densely footnoted by Sei Bandhé Yeshé Jungden (Se' i bandhe Ye shes 'byung ldan, circa late twelfth–early thirteenth century) in volume 108 of the KSG. This is reflected in the Indic title of the *Klong chen rab byams rgyal po rgyud* given in the Tsamdrak edition of the NGB, which provides *Mahā (maṇḍala) dhātu bhi ha se ya a rāja tantra nāma*. However, in a number of tantra titles, including the *Klong chen rab byams rgyal po rgyud* in the Tingkyé edition of the NGB, *klong* has been back-translated as *āvṛta*, which means enclosed, encompassed, etc. In general, we should not trust the Indic titles found in most of the Great Perfection tantras in the Derge and Tingkyé editions of the NGB. Comparisons with the extant commentaries reveal that the titles of the Seventeen Tantras have been “normalized” into Sanskrit by later editors, causing no end of confusion. We have clear evidence of these mistaken back-translations from the extant commentaries on the *Realms and Transformations of Sound Tantra*, the *Blazing Relics of the Body Tantra*, and the *Blazing Lamp Tantra*, in which the phonemic analysis of the titles reflects the Tsamdrak recension of the NGB.

11. However relevant to the general discussion of Great Perfection theory and praxis the earlier layers of Great Perfection texts may be, these three trends should be peeled away from each other. Labeling the bodhicitta texts such as the *Cuckoo of Vidyā* and so on as the “mind series” and the Vajra Bridge aural lineage as the “space series” can cause us to devalue the contents of these systems and not recognize the essential unity of the message of the Great Perfection.

12. Following the modern system of text criticism, one could speculate on internal evidence that the *Realms and Transformations of Sound Tantra* reached its final form following the *Self-Arisen Vidyā Tantra*, and that the *Beautiful Fortune Tantra* and *String of Pearls Tantra* were composed last. The *Sound Tantra* presents a cohesive narrative for why there are seventeen tantras in toto, and this numeration forms one of its important topics. The *Beautiful Fortune Tantra* mentions the group of seventeen tantras once, as well as some of the tantras by name. Although none of the Seventeen Tantras is identified in the *String of Pearls Tantra*, it provides three explanatory frameworks for contextualizing them. Finally, the *Self-Arisen Vidyā Tantra* mentions all seventeen tantras as well as several more. However, it seems to be unaware of the Seventeen Tantras as a coherent group. Thus, one might understand that those tantras which show awareness of the grouping of the Seventeen Tantras are the last to develop or reach final form.

13. According to its clan history, the ancestors of the Ché (Lce) clan descended from the Ābhāsvara deva realm in the Central Asian region known as Tajik. Over the succeeding generations, their descendants emigrated to Central Tibet via Shangshung and attained a prominent position in the Tibetan court during the rise of the Tibetan Empire in the seventh

century. The Ché clan were later centered in the region of Mang yul, the birthplace of Sengé Wangchuk in the eleventh century. See Bkra shis don grub, *Chos grwa chen po dpal zhwa lu gser khang gi bdag po jo bo lce'i gdung rabs* (circa late fifteenth–early sixteenth century). TBRC W30349, 10.

14. *Chos 'byung me tog snying po sbrang rtsi'i bcud*, Nyang ral Nyi ma 'od zer. See Daniel Hirshberg, *Remembering the Lotus-Born: Padmasambhava in the History of Tibet's Golden Age* (Somerville, MA: Wisdom Publications, 2016), for issues concerning the authorship and date of this text.

15. The broad details of this account have been reproduced many times, therefore, there is no need to reproduce them here. See Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism: Its Fundamentals and History* (Boston: Wisdom Publications, 1991).

16. It should be noted that prediction narratives form a common theme in Great Perfection tantras, for example, see chapter 10 of the *Ye shes gsang ba'i rgyud* in vol. 108 of the KSG with marginalia written by Sey Bandhe. A similar prediction chapter exists in chapter 20 of the *Vajrasattvākāśāntasamamahātantra*.

17. *Rig gnas lnga*: sacred arts, healing, grammar, epistemology, and inner science (Abhidharma and so on).

18. For a further discussion, see Malcolm Smith, *Buddhahood in This Life* (Boston: Wisdom Publications, 2017), 37–49.

19. In Tibetan, Gzhon nu Dpa' bo stobs ldan. The names within the body of the actual text that are not available in Sanskrit have in general been translated into English. Names of Tibetans have been phoneticized.

20. From this point onward, I will refer to Powerful Heroic Youth as “the Buddha” because he was the supreme nirmāṇakāya in this buddhafiield.

21. For a more detailed presentation of these three subjects, see chapter 8 in *Buddhahood in This Life*.

22. See the introduction to *Buddhahood in This Life*, where the meaning of the term “pristine consciousness” is discussed at some length.

23. Humberto Maturana and Francisco Varela, *The Tree of Knowledge* (Boston: Shambhala, 1988).

24. The four visions are the main stages of the practice of thögal: (1) the vision of the direct perception of dharmatā, (2) the vision of the exponential increase of experience, (3) the vision of the full measure of vidyā, and (4) the vision of the exhaustion of dharmatā. These four visions are discussed at length in *Buddhahood in This Life*, 176.

25. *Bhagavān* is an honorific title for the Buddha.

26. *Rlung* (*vāyu*) is routinely mistranslated as *prāṇa* (*srog*), “energy,” etc., giving the misleading impression that somehow it functions like electricity in the body, as if the other two active elements in the body, water and fire, do not also have energy.

27. See Shardza Tashi Gyaltsen, *Heart Drops of Dharmakāya: Dzogchen Practice of the Bön Tradition* (Ithaca, NY: Snow Lion, 2002), 84.

28. Chögyal Namkhai Norbu, *Drung, Deu, and Bön* (Dharamsala: Library of Tibetan Works and Archives, 1997).

29. Mi pham rgya mtsho, “Byang chub sems bsgom pa rdo la gser zhun gyi mchan 'grel de kho na nyid gsal ba'i sgron mel,” in *Gsung 'bum/_mi pham rgya mtsho*. TBRC

30. The second version replaces “kāya” (*sku*) with “everything” (*thams cad*).

31. Dri med ’od zer. “Rdzogs pa chen po sems nyid ngal gso’i ’grel pa shing rta chen po (glegs bam phyi ma).” In *Rdzogs pa chen po ngal gso skor gsum dang rang grol skor gsum bcas pod gsum*. TBRC W23760. 2: 346. 1999.

THE SELF-ARISEN VIDYĀ TANTRA

In Sanskrit: सर्वतथासमाधिपरिभाषा ज्ञानसमुदायसूत्र
महायानगुह्यानुत्तरतन्त्र सर्वधर्माकर सर्वबुद्धान्यशयं मन्त्रैकज्ञान महासन्द्यर्थप्रकटतन्त्र
विद्यास्वोदयमहातन्त्रनाम । 32

In Tibetan: དེ་བཞིན་གསལ་གསལ་པ་ཐམས་ཅད་ཀྱི་རྒྱུ་རྐྱེན་ལོངས་སྤྱོད་པ་
ཡེ་ཤེས་འདུས་པའི་མདོ།
ཐེག་པ་ཆེན་པོ། གསང་བ་སྤྲུལ་མེད་པའི་རྒྱུད།
ཆོས་ཐམས་ཅད་ཀྱི་འབྱུང་གནས། སངས་རྒྱུས་ཐམས་ཅད་ཀྱི་དགོངས་པ།
གསང་སྤྲུལ་གཅིག་པའི་ཡེ་ཤེས།
རྫོགས་པ་ཆེན་པོའི་དོན་གསལ་བར་བྱེད་པའི་རྒྱུད།
རིག་པ་རང་ཤར་ཆེན་པོའི་རྒྱུད་ཅེས་བྱ་བ།

In English: *The Complete Explanation of the Samādhi of All Tathāgatas, the Sūtra That Gathers Pristine Consciousness, the Unsurpassed Secret Tantra of Mahāyāna, the Source of All Dharmas, the Transcendent State of All Buddhas, the Pristine Consciousness of the One Secret Mantra, the Tantra That Clarifies the Meaning of the Great Perfection called the Great Self-Arisen Vidyā Tantra*

32. Translator's Note (hereafter "TN"): *Sarvatathāgatasamādhiparibhāṣā jñānasamudāyasūtra mahāyānaguhyānuttaratāntara sarvadharmākara sarvabuddhānyaśayaṃ mantraikajñāna mahāsandiyarthaprakāṣatāntara vidyāsvodayamahātāntranāma* This version of the title comes from the ADZ edition. The Tsamdrak edition reads: *Sarvatathāgata-samādhigarbhadupayā jñānasūtra mahāyānaguhyatantra sarvadharmayadu sarvabuddhasamanta guhyamantra ekatrajñānamahā sandhidarpa tantra*

mahāvidyātmāsupari tantranāma.

PART I

Words and Meaning

1. NIDĀNA

HOMAGE TO BHAGAVĀN Wrathful Grimacing Youth and all the nirmāṇakāya buddhafields in the ten directions.

Thus I³³ taught at one time:

“I will teach in detail the meaning of Vajrasattva, reality just as it is, dwelling within each sentient being’s continuum.³⁴ I will teach in detail the tantra that is explained through blessings.³⁵ Children of good families, listen faithfully without distraction! My explanation of the great meaning³⁶ to each of you will remove the concepts in your minds. [2b] Listen with the samādhi of a one-pointed mind!”

Then, this was spoken from the dimension of pristine consciousness,³⁷ the field of light,³⁸ the place of vidyā,³⁹ the space of the body [*sku*],⁴⁰ the rays of speech [*gsung*],⁴¹ the dhātu of mind [*thugs*],⁴² and the palace of wisdom.⁴³

Thus I heard at one time:⁴⁴

“In a world system to the east of our world is a buddhafield called Abhirati. In that nirmāṇakāya buddhafield is a nirmāṇakāya called Vajrasattva. In that place of sublime attainment of the empowerment of all tathāgatas, there is a celestial mansion of immeasurable qualities. This celestial mansion is composed of crystal. It has four doors and pediments composed of five precious substances. The entire ground is composed of crystal. It is very attractive, beautiful to behold. It has stairs and skylights. In the four directions there are four great gates. [3a] When the sun rises over a gate, it strikes the crystal palace, filling its interior with the appearance of the five-colored light of the sun.

“Beyond the celestial mansion there is a moat of water that possesses eight qualities. Those afflicted with illness are cured when they drink the water.

“Beyond that are eight ponds upon which live various birds who sing melodious songs, namely golden swans (the king of birds), ducks, *bhugavi*,⁴⁵ peacocks, parrots who know human speech, cuckoos, *kinnaras*, grouse, and so on. In total, there are 1080 types of birds that make melodious sounds. Among the beautiful birds are cranes, blood pheasants, *lbab*, and divine birds with songs of bells. The *kritiva* bird has the form of a golden vajra and so on. There are birds that are blue-green like the color of turquoise, white like the color of conch, red like the color of coral, blue like the color of sapphire, and so on. [3b] They are beautiful and have inconceivable songs.

“Beyond the ponds there are the iron mountains composed of seven precious

substances.

“In the middle of all those there is a throne composed of seven precious substances. On this throne is the *nirmāṇakāya* called *Vajrasattva*. In the evening he teaches causal Dharma. At midnight he explains the Dharma of outer mantra. In the morning he explains the inner Dharma. At noon he explains the unsurpassed resultant Dharma of the Great Perfection. As such, each day four sessions of Dharma take place. All the *bodhisattvas* living there are only impeded by a single birth. Also, their lifespans are five hundred years. The food and drink in this buddhafiield satisfies by merely being recalled in the mind. There is no illness. Even if illness should occur, disease is removed by drinking the water, which possesses eight qualities. Vast amounts of various kinds of flowers are offered to the *nirmāṇakāya*.

“At the four corners of the celestial mansion there are four *stūpas* composed of pearl, between which nets of bells are strung, [4a] whose bells are moved by the wind, producing a variety of beautiful sounds. In the four directions there are four pennants of colored silk, which give off various sweet scents when rustled by the wind. Such are the qualities of this celestial mansion, which is located five hundred fathoms above in the eastern direction. *Bodhisattvas* who are born there are equal in enjoyment to the gods of *Trayastrimśa* heaven. Such is the eastern *nirmāṇakāya* buddhafiield.

“South of our world in the *nirmāṇakāya* buddhafiield called Glorious there is a square palace with towers composed of gold. At the four corners there are *stūpas*. On the four sides there are pennants. In the four directions there are four gates. There are seven lakes inhabited by birds. There is water with eight qualities and iron mountains. The throne and Dharma are as described above. [4b] There too *bodhisattvas* are only impeded by a single birth. Such are the qualities of the buddhafiield of the *nirmāṇakāya* *Ratnasambhava*.

“West of our world there is the buddhafiield Heaps of Lotuses. The *nirmāṇakāya* is called *Amitābha*. The qualities are the same as described above.

“The world system to the north of our world is called *Strewn with Gems*. In this buddhafiield of the *nirmāṇakāya* called *Amoghasiddhi*, there is a celestial mansion endowed with the following qualities: The celestial mansion, composed of sapphire, is square. In the four directions, there are four great gates. When the sun rises upon it, green light permeates the palace. The entire ground is composed of sapphire. Beyond the mansion there is water that has eight qualities, causing bliss when touched and removing all disease when drunk. Beyond that are seven lakes upon which live birds who sing melodious songs. Among these are also included golden swans (the king of birds), [5a] the *kartari* bird, peacocks, parrots that understand human speech, cuckoos, kinnaras; grouse, and so on. There are 1080 kinds of birds that make melodious sounds. The beautiful birds include cranes, lbab, blood pheasants, and divine birds with songs like bells. The *kritiva* bird has the form of a golden vajra and so on. There

are birds that are blue-green like the color of turquoise, white like the color of conch, red like the color of coral, blue like the color of sapphire, and so on. They are beautiful and have inconceivable songs.

“Beyond those ponds there are the iron mountains composed of seven precious substances.

“In the middle of those is a throne composed of seven precious substances, upon which sits the *nirmāṇakāya* called Amoghasiddhi. In the evening he teaches the Dharma of oral instructions. At midnight he explains the Dharma of power. In the morning he explains the Dharma of conduct. At noon he explains the Dharma of view and meditation. [5b] As such, each day there are four sessions of Dharma, which liberate the continuum of the retinue. All bodhisattvas living there are only impeded by a single birth. The lifespan is also five hundred years. The food and drink in that buddhafield satisfy by merely being recalled in the mind. In that place, there are no diseases of *vāta*, *pitta*, *kapha*, or their combination.⁴⁶ Vast offerings of various flowers are made to the *nirmāṇakāya*. All the bodhisattvas are green in color. Horses and mounts are green in color. Those who appear as women and children are green in color. All are free of wants and have contented minds. All minds are free of concepts. The three kinds of mental states do not exist in that buddhafield.⁴⁷ The six intellects are absent.⁴⁸ [6a] The six afflictions are absent.⁴⁹ The four conditions of ignorance are absent.⁵⁰ The mind that is concurrently endowed with ignorance is absent.⁵¹ All are completely free from concepts. These are the qualities of the celestial mansion and the retinue.

“At the four corners of that celestial mansion there are crystal stūpas with thirteen levels, between which nets of golden bells are strung. When moved by the wind, these give rise to various melodious sounds. The sun striking the four stūpas links them together with tethers of five lights. In the four directions there are four peacock banners, which produce various beautiful and lovely sights when the wind rustles them. Such are the innumerable qualities.

“That celestial mansion is five hundred leagues above in the northern direction. All the bodhisattvas who live there [6b] have the same enjoyments as the devas of the form realm. Such is the *nirmāṇakāya* buddhafield of the northern direction.

“In the sky in front of that group of buddhafields is the wrathful *nirmāṇakāya* buddhafield, the great charnel ground called Blazing Volcano. There is a skull celestial mansion with four corners. The base is made with dried skulls. It is built with *śarīra* relics. The skull is adorned with dreadlocks. It is immeasurably wide and high. It is fastened down with spikes of meteoric iron. There are waterfalls of blood. The sun and moon are the pillars. The neck of the columns is the face of a *makara*⁵² upon which the beams of the eight great gods are laid out. There are nets of the eight supreme ones. During the day the wind blows. At night fire blazes. At the four corners of this celestial mansion there are banners composed of four human corpses. Five goddesses dance. The entire

ground is roiling waves of blood.

“Inside of that celestial mansion is Bhagavān Powerful Heroic Youth. Though his mind never moves from the state of peace, his body displays wrathful accoutrements.

“He is surrounded by a retinue of innumerable ḍākinīs and male and female wrathful beings. [7a] They are the ḍākinī Purnopāśama, the Brahmā Conch Throat, Rishi *Candrasūryakumāra, also the retinue ḍākinis, the six Ekajaṭī sisters, their fourteen maids, and fifty-eight servants. There are also hundreds of thousands of millions of servants and so on. The bhagavān is surrounded by an immeasurable retinue of ḍākinīs. He is surrounded by an inconceivable retinue of wrathful ones such as Vajrapāṇī who emanates from the bhagavān’s heart. He is surrounded by an inconceivable retinue of humans such as Garab Dorjé³³ and so on. The retinue was pacified with this Dharma of unsurpassed secret mantra. The emanated bodhisattvas were liberated. They all grimace wrathfully.

“That celestial mansion³⁴ is immense. It frightens and alarms persons of average capacity.³⁵ Thereafter³⁶ they are born in the nirmāṇakāya buddhafiield. [7b]

“The bhagavān is surrounded by a common retinue and a special retinue. Various Dharma songs, Dharma dances, and Dharma music resound.³⁷

“Next, the bhagavān³⁸ enters into equipoise on the samādhi that equalizes all phenomena.

“Below those are the so-called impure fields where there is an immeasurably vast, impure palace, various forms of sentient beings,³⁹ and various afflictions of disease.⁴⁰ Sentient beings change bodies innumerable times;⁴¹ they also take up bodies.⁴² They yearn for food and drink.⁴³ Also, the five impure elements come from that food and drink. Sentient beings heedlessly engage in the 1080 afflictions.⁴⁴ These impure fields are the abodes of the degenerate, impure karma of sentient beings. As such, those fields also possess many sufferings.

“Further, there are infinite different karmas of sentient beings [8a]. Therefore, there are an infinite number of vehicles of methods to tame them.

This unsurpassed vehicle rarely arises in the world. It appears to some people with activated karma whose time has arrived. One thousand and eighty gates of Dharma were taught,⁴⁵ are taught⁴⁶ and will be taught⁴⁷ to remedy the one thousand and eighty afflictions.”

33. The teacher himself.

34. The seed of buddhahood.

35. Of all buddhas.

36. Of the dharmakāya, vidyā.

37. The realm of pristine consciousness.
38. This refers to the realm of the dharmakāya, vidyā.
39. This refers to the location of the essence.
40. This refers to the appearance of the essence.
41. This refers to the compassion of deeds.
42. This refers to personal benefit.
43. Demonstrates the celestial mansion of vidyā.
44. Heard by Guhyapati and so on.
45. Also called the *kati* bird.
46. TN: These are diseases of the three humors common to Ayurveda and Tibetan medicine.
47. The mental state (*sems*) that possesses grasping, the mental state that possesses taints, and the mental state that is tainted with the four extremes.
48. The intellect (*vid*) that seeks everywhere, the intellect that ascertains, the intellect that confirms, the intellect of the mental consciousness, the intellect of fluctuation, and the intellect of thoughts and memories. TN: see chapter 61 for more discussion of these six intellects.
49. Desire, hatred, confusion, pride, jealousy, and enmity.
50. The ignorance that has the same identity, the connate ignorance, and the imputing ignorance are the causal condition, the objective condition, the immediately antecedent condition, and the dominant condition.
51. That is the consciousness that thinks an object is “mine” after discursively investigating it.
52. TN: A kind of stylized sea monster.
53. The perfect retinue.
54. The perfect place.
55. They do not see the truth.
56. After their memory is first awakened.
57. The perfect teaching.
58. The perfect teacher.
59. Hell beings, pretas, animals, asuras, and gods.
60. The three sufferings.
61. From here to elsewhere.
62. From elsewhere to here.
63. Possessing desires.
64. Appearing as imputations from the root, ignorance.
65. Past.
66. Present.
67. Future.

2. INTRODUCTION

NEXT, IN THAT Blazing Volcano charnel ground, once the one called Powerful Heroic Youth⁶⁸ arose from samādhi,⁶⁹ he uttered, “*Sarva akamani sarva akamani.*”⁷⁰ Concepts arose in the retinue. From among those gathered there, Guhyapati Vajrapāṇi circumambulated three times and made a request:

“Oh Bhagavān, master of secret mantra!
Please remove our concepts.”⁷¹ [8b]

Then, the bhagavān replied:

“Amazing!
Master of the vajra, listen properly.
Amazing! This most amazing tantra
is the source of the axioms of the great method.
Because this great method arose, concepts are removed,
those who are not liberated will be liberated,
and the liberated will reach consummation.
The sun that removes ignorance arose,
the great tantra that removes concepts arose,
likewise,⁷² the tantra is described in that way.”

Once again, Guhyapati made a request:

“Oh Bhagavān, powerful lord,
removing concepts is very wonderful.
In order to remove the concepts of sentient beings,
please teach the king of tantras,
please explain the great method of one’s own vidyā,⁷³
please teach how the eighty thousand⁷⁴ afflictions are included⁷⁵ in
one,⁷⁶
and please unravel the great meaning⁷⁷
within secret mantra Vajrayāna.”

Again, there came the reply: [9a]

“The explanatory system of the king of tantras
possesses five perfections
from the great interconnection between words and meaning.
The great tantra is explained above.
The application of the great method⁷⁸ of one’s vidyā:
from one⁷⁹ appear many;
if many are realized, the state of one.⁸⁰
The divisions of the dharmatā of vidyā
are all complete in one.⁸¹
Also, the eighty thousand afflictions
arise because one⁸² was not recognized.
Because one⁸³ was recognized, there is liberation.

Though appearing⁸⁴ as one and many,
the magic display of vidyā⁸⁵ is great.
Everything⁸⁶ is a self-revealing magic display.
One⁸⁷ is the empty essence.
The nature⁸⁸ is the unceasing, luminous aspect.
From one⁸⁹ being included in many,⁹⁰
the variety⁹¹ arises as a display.

The topics of secret mantra Vajrayāna⁹²
are gathered into three:
view, meditation, and conduct.
The view is held to be included in three sections: [9b]
the view that observes dharmin,⁹³
the view that observes dharmatā,⁹⁴
and the view that observes one’s own vidyā.⁹⁵
Further, meditation is explained in three sections:⁹⁶
the mental foci of gods and humans,⁹⁷
the concentration of bodhisattvas,
and the transcendent state of tathāgatas.
Also, within conduct, there are three sections:
the conduct that is attached to nonattachment,⁹⁸
the conduct that is free from rejecting and accomplishment,⁹⁹
and the conduct of attachment without clinging.¹⁰⁰
That explains the verses of the commitment.¹⁰¹
Behaving accordingly, dwell on the stage of awakening.”

68. Possessing a wrathful demeanor.

69. Free from accepting or rejecting clarity and nonconceptuality, and without the two extremes.
70. “Everything is pure space, everything is pure space.”
71. Please explain the secret vidyā.
72. As above.
73. Intended for one’s own benefit.
74. Limitless.
75. *Rig pa*, *vidyā*, knowledge.
76. *Ma rig pa*, *avidyā*, ignorance.
77. The Great Perfection.
78. Its essence.
79. Ignorance.
80. Vidyā, its essence.
81. In the dharmakāya, the sole, unique sphere.
82. As vidyā, the sole, unique sphere.
83. The essence of that gathered into a single meaning.
84. Vidyā and avidyā.
85. Since it arises from the essence.
86. Not transcending its essence.
87. The lamp.
88. The unceasing space [*go*] of five lights.
89. Ignorance.
90. As five lights.
91. The eighty thousand.
92. Since they are gathered into one topic.
93. Outwardly, the object.
94. Inwardly, the mind.
95. Secretly, vidyā.
96. Confirmed in the individual mental foci.
97. Those who have not seen pristine consciousness from a state of doubt.
98. The conduct of the vehicles of characteristics is not the true conduct of the deeds of buddhas.
99. The general conduct of secret mantra.
100. The conduct of the absence of clinging to the Great Perfection.
101. Showing the time of understanding.

3. CONDUCT

ONCE AGAIN, Guhyapati made a request:

“Oh compassionate Bhagavān,¹⁰²
I ask you to switch the first word with the last.¹⁰³
Please explain the divisions in the context of this permission.
Please teach conduct concisely.”¹⁰⁴

Through the power of compassion, he¹⁰⁵ replied:

“Oh Guhyapati,¹⁰⁶ listen!
Those who wish to attain dharmatā¹⁰⁷
must first consolidate their conduct.¹⁰⁸
Further, hold this brief explanation in your mind.

The conduct that grasps onto nonattachment,¹⁰⁹
the conduct of the vehicles of characteristics,¹¹⁰
is in reality bound by great attachment.¹¹¹
How can there be liberation without a method?¹¹²

That is attachment to purposeless conduct.¹¹³
Bound by conceptual grasping, one’s continuum
remains¹¹⁴ for a long while without being liberated.¹¹⁵
This is the conduct of hypocrites.”

Once again, Guhyapati, the great vajra wielder, made a request:

“Oh Bhagavān, having explained the conduct of nonattachment,
please teach the meaning and explanation
of the conduct that is free of rejecting and accomplishing.”

The lord of conduct replied: [10b]

“Amazing! Guhyapati, maintain that certainty!
The conduct that is free from rejecting and accomplishing
is the outer¹¹⁶ and inner secret mantra,
in which it is held that afflictions¹¹⁷ are not rejected

and that pristine consciousness¹¹⁸ is not to be accomplished.
It is a conduct in which word¹¹⁹ and meaning are interconnected.
In reality, it is not free of attachment,¹²⁰
but is a special conduct of the method of utter purity.¹²¹
That is the conduct that is attached to the great method.
Likewise, too, the yoga of conduct
is not the perfect conduct¹²²

that produces awakening through a special method.¹²³
In particular,¹²⁴ there is nothing to unite with or part from when
pristine consciousness is realized¹²⁵
in one's own single state."

Once again, Guhyapati asked:

"Oh Bhagavān, lord of conduct,
please teach the words that correspond with the significance¹²⁶
of the conduct¹²⁷ of attachment without clinging."

The powerful one replied:

"Oh Guhyapati, listen! [11a]
Hold my teaching properly in your mind.
The conduct of attachment¹²⁸ without clinging
is the conduct of Ati, the Great Perfection:
without activity,¹²⁹ without fabrication,¹³⁰ without production,¹³¹
without going,¹³² without coming,¹³³ without remaining,¹³⁴
and without clinging to nonattachment.
Pristine consciousness¹³⁵ is attached to the sheath of traces;
pristine consciousness does not cling to the sheath.¹³⁶

The lamps¹³⁷ are attached to the field of appearances;¹³⁸
after appearances cease,¹³⁹ there is no clinging to the lamps.¹⁴⁰
The conduct of attachment¹⁴¹ without clinging
is the conduct of the great yoga.¹⁴²
Realize the utterly pure meaning and dwell on the stage that is free of
clinging.
Also, if there is attachment¹⁴³ but there is no clinging,¹⁴⁴ it is the great
conduct.¹⁴⁵
There is no object¹⁴⁶ of grasping;¹⁴⁷ it is free from the extremes¹⁴⁸ of
clinging.
There is no focal point;¹⁴⁹ it is liberated from phenomena¹⁵⁰ to focus
upon.¹⁵¹
Ignorance¹⁵² has no place; it is liberated from mental concepts."

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102. The essence and unimpeded space.
103. TN: Tsamdrak gives *gong 'og bsnol*, meaning that Vajrapāṇi is asking the bhagavān to explain conduct before meditation.
104. Please teach the intrinsic essence of conduct.
105. The one who is the master of uncommon knowledge.
106. Vajrapāṇi.
107. Knowledge of the meaning of their own dharmatā.
108. Conduct through relaxing the tensions [*khregs chod*] of saṃsāra and nirvāṇa.
109. Is not able to carry one to the meaning.
110. Śrāvakas, pratyekabuddhas, and bodhisattvas.
111. To the emptiness of the produced object.
112. Since realization will not be attained.
113. Of one's own.
114. In saṃsāra.
115. From ignorance.
116. Kriyā, Ubhayā, and Yoga.
117. Taken as the essence of the deity.
118. Is not apart from the mind.
119. Based upon words and syllables.
120. Since there is attachment to oneself as the commitment being [*samayasattva*] and the deity as the wisdom being [*jñānasattva*].
121. Because the method is better.
122. The conduct of the Great Perfection.
123. Because it is lower.
124. View and conduct.
125. The commitment being and the pristine consciousness being.
126. Personal.
127. Of the Great Perfection.
128. The appearances from the experiential range of the mind.
129. Essence.
130. Potentiality.
131. Qualities.
132. Essence.
133. Nature.
134. Compassion.

- 135. The dharmakāya that recognizes the basis.
- 136. Of traces.
- 137. Two.
- 138. Space.
- 139. Having left the body.
- 140. In the field.
- 141. “Here it is.”
- 142. Possessing strength of mind.
- 143. To that appearance.
- 144. If the essential meaning is realized.
- 145. As the object.
- 146. In the mind.
- 147. To the self.
- 148. Existence and nonexistence.
- 149. “Here it is.”
- 150. Delusion is severed.
- 151. Concepts are exhausted.
- 152. Brought onto the path as it is.

4. MEDITATION

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of the transcendent state,
please explain to the retinue
the great meaning of the mental foci of gods and humans.”

The king of wrath replied:

“Oh Guhyapati, listen properly!
These are the stages of meditation.
This is the mental foci of gods and humans.
When the breath through the nose and mouth stops,
there are no concepts. When there is no movement in the mind,
the essence of a single moment of consciousness
is said to be momentarily without concepts.
However, the great, utterly pure meaning cannot be indicated.”

Once again, Guhyapati made a request:

“Oh Bhagavān, lord of strength,
please explain the different entryways
into the concentration of bodhisattvas.”

Again, the reply:

“Oh Vajrapāṇi, listen!
The different concentrations are inconceivable.

Listen to the concise explanation.
The concentration of bodhisattvas
is the mind that lacks grasping [12a]
and arises automatically.
Familiarity is mastered
and thoughts of food are abandoned.
The conduct of those dwelling on the stages
is naturally free of concepts.

They too cannot indicate the great meaning.”

Once again, Vajrapāṇi made the following request:

“Oh nirmāṇakāya Bhagavān,
please teach the devoted retinue
the meaning of the transcendent state of the tathāgatas.”

Vajradhara replied:

“Oh Vajrapāṇi, listen!
Hold my teaching properly in your mind.
The transcendent state of the tathāgatas
is to be understood as the vista of space.
If one is familiar with that,
the appearances of pristine consciousness naturally arise.
The right path is also just like that.
Likewise, abide on the object without grasping.
That is how it is at the time of realization [*rtogs pa*].
It exists as something that can be illustrated
to all unrealized sentient beings.
There is neither arising nor declining
in the transcendent state of the tathāgatas.
Further, if it is asked what is the system of liberation,
it is liberation through the meaning of the oral instruction.” [12b]

5. VIEW

ONCE AGAIN, Guhyapati, the great Vajrapāṇi, made a request:

“Oh liberated Bhagavān,
the specific features of meditation being so,
please explain the meaning of the view.
Please explain the view of observing the dharmin.”¹⁵³

The lord of wrath replied:

“Oh Vajrapāṇi, listen!
There are inconceivably different views.
Listen without distraction
to my explanation of the concise topics.
Dharmin appears as a sign,
the sense organ of sight is unobstructed,
the observing mind is sound,
and one’s vidyā is clear.
If the externally appearing magic display
is understood as a great self-origination
in the essence of nonconceptual clarity,
it is the view that observes dharmin.”

Once again, Guhyapati made a request:

“Oh Bhagavān with a pure body,
since the view of dharmin is like that, [13a]

explain the meaning of the view of dharmatā.
Please explain it with words.”

The lord of secret mantra replied:

“Oh Guhyapati, it is certain that
in dharmatā, nonarising vidyā,
the signs of conceptuality do not exist by nature.
In vidyā, which lacks rejection and accomplishment,

how can there be any conduct of clinging?
To generate realization, dharmatā
must be recognized as a state of nonactivity.
Vidyā free from activity
that does not fall into any position
is called the “great meditation.”
Further, it is realized in this way:
The single perception of wisdom
generates a sincere confidence;
when the nonarisen dharmatā is realized,
great pristine consciousness will arise.
Within the appearance of nonarisen dharmatā,
an arising object and an agent of arising seem to appear.
Further, since dharmin and dharmatā
were not recognized to be the same, they arose.
Having recognized them to be the same, there is liberation.
As such, having comprehended the meaning of nonarising,
it is asserted as the view of observing dharmatā.”

Once again, the great Vajrapāṇi made a request:

“Oh Bhagavān, lord of his own vidyā!
Since the view of the dharmatā of phenomena is like that, [13b]
please teach us the view of our own vidyā.”

Again, Mahāvajradhara replied with the following words:

“Oh Vajrapāṇi, listen!

Hold my teaching properly in your mind.
In saṃsāra (the conceptualization of an apprehended object and an
apprehending subject),
the view of one’s vidyā exists in the following way:
The sign of a consciousness (*shes pa*) that does not waver by nature
is the mutual interconnection of compassion.
The meaning is the maṇḍala of the five kāyas.
The example is a rainbow in space.
The location is the middle of the heart center.
The path arises from the eyes (*bhri gu ta*).¹⁵⁴
The field is empty space.
The time is the appearance of the bardo.
The unchanging essence is great.
The unobstructed nature pervades all.
The appearances of compassion are unceasing.

The cause exists in that way in all [beings].
The condition is the twenty oral instructions.
When cause and condition meet, one's own vidyā is realized.
Conceptual grasping does not exist by nature
in the essence of nonconceptual clarity.
Existing in just that way, without grasping and intrinsically clear,
the Dharma that is free of grasping and does not come or go
is the transcendent state of all buddhas.
Great, nonconceptual intrinsic clarity
is clarity in imperturbable space. [14a]
The yoga with such realization
is held to be the great view of one's vidyā.”

153. TN: See the section of the introduction on this chapter.

154. TN: A term of unknown origin, also found in the *Zhang zhung nyan rgyud*'s *Byang chub sems kyi gnad drug*. It is spelled either *bhri gu ta* or *'bri gu ta*—both forms are found in the *Theg mchog mdzod*. This term is not found in the Shangshung dictionaries. On page 1093 of the TDD, Longchenpa clearly identifies this term as referring to the eyes. This term is also found in the *Seng ge rtsal rdzogs rgyud*. It is perhaps related to the Sanskrit *bhṛgavāṇa*: “glittering” or “shining.” One of the seven seers of the Vedas is called Bhṛgu, the founder of astrology.

6. EMPOWERMENT

ONCE AGAIN, Guhyapati Vajrapāṇi gave his vajra to all the tathāgatas to be used as a hand implement. Since they bestowed empowerment, he obtained empowerment as the petitioner of the unsurpassed secret mantra. He made a request:

“Oh Bhagavān who is the lord of the empowerment,
please teach the method of empowerment.”

Then, the compassionate bhagavān, having emanated as Padma Heruka,¹⁵⁵ arose from the samādhi of the perfect empowerment and replied in the following way:

“Amazing!
Listen properly, retinue suitable for empowerment!
There are two sections explained in empowerments.
Also, now it is explained in this way:
confer the empowerment of pristine consciousness on those who
understand;
confer the colored powder maṇḍala on those who do not understand.
The conferral of empowerment for those who do not understand
is the empowerment conferred based upon the substantial signs,
based upon the colored powder maṇḍala, [14b]
and based upon the bhaga of the mother.

There are three divisions in substantial signs:
the method of bestowing the empowerment of the eight substances of
good fortune,
the method of bestowing the empowerment of the precious vase,
and the method of bestowing the empowerment of the torma of flesh
and blood.

There are three sections in the method of bestowing the empowerment
of the maṇḍala:
the method of bestowing the empowerment of the maṇḍala-cakra,

the method of bestowing the empowerments of the painted cards,
and the method of bestowing the empowerment of the central palace.

There are three sections in bestowing the empowerment of the mother:
the conferral of the empowerment through the mudrā,
the conferral of the empowerment of the bhaga and the vajra,
and the conferral of the white and red bodhicitta
are the supreme sublime empowerment.

These comprise the bestowal of the maṇḍala of colored powder upon
those who do not understand.

Those empowerments and so on
should be understood in that order.

The bestowal of the pristine consciousness empowerment upon those
who understand

should be understood in three sections:

externally, bestowing the empowerment of the appearances of a
sentient being;

internally, bestowing the empowerment of the mental focus of a
meditator;

and secretly, bestowing the empowerment
with the twenty-one introductions.

In the introductions, there are also three sections:

one should bestow the great empowerment of the illustration
of the combination of example, meaning, and axiom.

One should bestow the empowerment of the secret pristine
consciousness

with the introduction of the pristine consciousness of vidyā. [15a]

One should bestow the empowerment of the buddhafield of the
rūpakāya

with the introduction of vidyā alone.

One should recognize vidyā however it appears

with the supreme empowerment of the pristine consciousness of
realization [*rtogs pa*].

With vidyā, in which there is nothing to reject or accomplish,
the empowerments are completed simultaneously.

This is an oral instruction of the empowerments that cause liberation

—
the empowerment of the great objectless maṇḍala
exists within oneself.

Further, to unravel the meaning and explain it,
when one is unraveled, two are unraveled, and all are unraveled.

Liberation is self-originated, not from another.

The great empowerment of self-origination is just like that.

In the great maṇḍala of the ultimate, supreme empowerment,
one is perfect, two are perfect, and all are perfect.

Other than the illustrated pristine consciousness of the meaning
empowerment,

there is no one, there is no two, and there is no all.

From the great empowerment of realizing the meaning of the vajra,

one is produced, two are produced, and all are produced.

From the great empowerment of the pristine consciousness of
emptiness,

one arises, two arise, and all arise.

When realized, the supreme empowerment is conferred like that.

Those who do not understand should be given a verbal explanation
with each substance and through each topic, [15b]

bestowing the empowerment of the peaceful deities, the creation stage,
and bestowing the empowerment of the wrathful deities, the
completion stage.

Also bestow the empowerment of the vajra that is the secret sign;¹⁵⁵

then bestow the empowerment of the book that is the sign of the

Buddha's word.

All such substances

should be conferred in order.”

¹⁵⁵. TN: This refers to Hayagrīva, the main deity of the empowerment tantra in the *Self-Originated Perfection Tantra*.

¹⁵⁶. This refers to the sign of the male gender.

7. THE QUALITIES OF Empowerment

ONCE AGAIN, Guhyapati made a request:

“Oh compassionate Bhagavān,
please explain the qualities of bestowing the empowerment.”

The lord of strength replied:

“Oh Guhyapati, listen!
Hold my excellent teachings in your mind.
The different qualities are as follows:
in the great appearances of pristine consciousness
there is no obstruction;
appearances themselves are shown to be companions
and all activities are done.”

Again, Guhyapati made a request: “Amazing! Please fully explain the qualities of the amazing empowerment.”

Then, the bhagavān replied: [16a] “Amazing! Guhyapati listen! Hold my teaching properly in your mind. The qualities of empowerment are as follows: One will recognize one’s appearances in the bardo. After recognition, one will obtain stability in them, and one will be able to emanate a *nirmāṇakāya* after twenty-one days. Those of highest capacity are the ones who reach the goal and never return to the state of suffering. When practicing, the appearances of pristine consciousness manifest without ceasing. Those are called ‘special qualities.’

“The common qualities that will be obtained include the following: One understands the language of *ḍākinīs*. One is blessed by the *ḍākinīs*. Because of their blessings, one is seen as an object of respect by humans. One is kind to all migrating beings. One’s form is handsome and beautiful to behold. One’s merit vastly increases. After one transmigrates, one is born into the family of *cakravartins*. Great qualities arise, like precious gems. One practices the Dharma that is pure, like a lotus. [16b] One is seen by all as suitable for circumambulation, like a *stūpa*. One surmounts ordinary migrating beings, like an umbrella. One can free ordinary migrating beings with wisdom, like a blazing fire. One is effective, like a sword. One can support sentient beings with

compassion, like a vajra hook. One realizes the meaning of the inseparability of the dhātu and pristine consciousness, like a cloud of Dharma. All outer and inner activities are performed. One will obtain all activities, whatever they are and however they are performed. One cannot be harmed by obstructors and misguiders. One will have many children and great wealth.

“These are the signs of obtaining the empowerment: One will recall past lives. One will see where sentient beings are born. One will know the minds of others. One will speak the language of nonhuman beings. One will have 108 qualities such as those previously mentioned and more.”

8. THE FAULTS OF NOT RECEIVING EMPOWERMENT

ONCE AGAIN, Guhyapati made a request: [17a]

“Oh compassionate one,
please explain the faults of not receiving the empowerment.”

Again, Powerful Heroic Youth replied: “Oh friend, listen! Listen to my teaching with a mind clear of concepts and without distraction.

“The faults of not obtaining the empowerment are as follows: In the bardo one is alarmed, panicked, exhausted, impeded, and one can also lose consciousness.

“While one has not yet left the body of traces, migrating beings will not see one as worthy of respect. One’s merit will be small, one’s life short, one’s enjoyments of living will be few, one will be powerless, and many obstacles will occur. Nothing will be accomplished. Those are the faults of not obtaining the empowerment for the conduct of secret mantra. A yogin of secret mantra conduct must first obtain empowerment. If empowerment is not obtained, not even the Buddha will be able to turn the wheel on the stage of a tathāgata. If the wheel cannot be turned, then the *nirmāṇakāya* will not be able to benefit migrating beings with compassion. Therefore, the empowerment of the conduct of secret mantra must be obtained.” [17b]

9. MASTER AND DISCIPLE

ONCE AGAIN, Guhyapati made a request:

“Oh skillful Bhagavān,
the divisions of the empowerment being so,
please teach the divisions of samaya.”

The master of samaya replied:

“Oh Vajrapāṇi, listen!
Apart from saying that there are one hundred thousand samayas,
the inconceivable samayas
are said to be gathered under two headings:
the master and the disciple.
Known as “the cause of protecting samaya,”
the cause of protecting samaya is the master.
The agent protecting the samaya is the disciple.
There is a conduct to follow.

First, the examination connected with the master:
a master lacking a connection with a lineage of scholars
is self-important,
is stupid, is literal-minded,
misunderstands secret mantra,
is critical of others, is boastful,
enters false paths, has not seen the maṇḍala of the empowerment,
disregards samaya, [18a]
is unable to answer questions,

is uneducated, and is pompous—
such an unexamined master is a māra for the disciple..
He is not a master who can teach secret mantra
and is unable to teach the Great Perfection, Ati.
Do not associate with such a person.

The one who does not make offerings or pay respect,
practices secret mantra incorrectly,

lacks a good family, sincerity,
intelligence,
ignores kindness,
boasts of his own family,
wears ornaments on his body,
and engages in pointless activities—
the unexamined disciple is the enemy of the master.
Do not explain the meaning of the Great Perfection
to those who will not practice it.

The master of the intimate instructions that possesses the vajra
meaning
has a positive attitude, skill in teaching,
obtains the empowerments, applies the meaning of secret mantra,
understands all the inner and outer activities,
is inseparable from the meditation deity,
remains undistracted in samādhi,
is knowledgeable in the secret tantras of secret mantra,
possesses the meaning of the intimate instructions of the Great
Perfection,
engages in all outer and inner sadhanas, [18b]
never leaves the meaning of the view,
gives up outer, inner, and secret activities,
is endowed with qualities like a precious jewel,
and enjoys an inexhaustible treasury.

With the cord of compassion unsevered
and the stream of affection uninterrupted,
the master and disciple are thus connected.
Such a master of the intimate instructions
should be served with one's body, precious substances,
and very rare items.

With strong faith and great diligence,
with great intelligence and without attachments,
highly respectful, engaging in secret mantra conduct,
without concepts, without mental distractions,
possessing samaya and diligent in practice,
mindful, constant, and diligent in practice,
engaging in meditation that is clear and vivid,
doing whatever the master says,
not permitting indifference toward samaya,
engaging in conduct that is harmonious with others,

steadfastly respectful,
following a single phrase when indicated,
moreover, engaged in his own benefit,
capable of keeping secrets,
never leaving the meaning of the vajra,
giving explanations to those of great learning,
never transgressing [samaya] for personal benefit, [19a]
without harsh words, soft-spoken,
in accord with the minds of others,
and regarding the master and the tathāgatas
as being identical—

those are the qualities of a disciple.

Such a disciple

is said to be the proper vessel of the Great Perfection.

The meaning of the Great Perfection's intimate instructions
cannot be poured into a common, inferior vessel.

If the faithful pour a little of that juice
into an inferior vessel,

the juice is lost, and both are ruined.

Therefore, it must be kept secret from those who are not suitable
vessels.”

10. THE BONDS OF SAMAYA

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān who holds samaya,
please teach the divisions of samaya.”

The lord of samaya replied:

“Amazing!
Guhyapati, listen!
You must maintain the samaya vows.
Keep in mind the concise explanation
of the samayas, said to number one hundred thousand.
Further, the brief explanation includes [19b]
the samayas of the view to be realized,¹⁵⁷
the samayas of continuous conduct,
the samayas of general practice,
the common general samayas,¹⁵⁸
the samayas of body, speech, and mind,¹⁵⁹
the secondary samayas,¹⁶⁰

the samayas of the definite essential point,¹⁶¹ [20a]
and so on. These samayas
are both concise and greatly elaborated.
Exactly how does one remain in samaya?
If one does not abandon it for an eon,
this is the method of protecting great samaya.
How is one bound by samaya?
Where does one stay in samaya?
Samaya becomes the apex of all intentions.
Further, regarding the method of protecting samaya,¹⁶²
there is a difference [between master and disciple] through a single
understanding,
superiority through the method of protection with ten special features,
and in one [the disciple] there are fewer [features] than that.
The king of samaya is practiced in that way;

if it is not protected, then going to hell is certain.
Offer whatever wealth one has
to the master who practices the meaning of secret mantra
and serve him with whatever is pleasing.
Also, substances and articles
should be made into a great *gaṇapūja*
for the master who has not broken his samaya, [20b]
and likewise, for vajra siblings.

Explain the vajra siblings in four topics:
general, close, mixed,
and integrated with the maṇḍala vase.

For the master it is also the same:
a general [master],¹⁶³ mixed, samaya,¹⁶⁴ empowerment,
and master of the texts of intimate instructions.¹⁶⁵
Further, regarding the definition [of a master]:
a trainer since those¹⁶⁶ who did not understand are liberated by
understanding;
a master due to applying the meaning of the Great Perfection.¹⁶⁷

Regarding the definition of disciple:
a trainee due to listening without distraction;¹⁶⁸
a mother due to being a vessel for intimate instructions.¹⁶⁹

The master and disciple who possess the meaning
abide in equipoise in utter purity,
and likewise, they are endowed with samaya.
If samaya is damaged, both master and disciple will be burned.

If the samayas of the body are broken,
one roasts in vajra hell
and one is reborn in the place of wailing.
If the master breaks samaya, there is no method of purification.
Both master and disciple are born in the hell of great wailing. [21a]

If the disciple breaks samaya, there is a method of purification:
recite the vast discourses
and turn the vast wheel of the gaṇacakra.
It is also said that one should completely purify the three wheels.¹⁷⁰

If the samayas of speech are broken,

one's visions will be obstructed
and one will be born in a great darkness.

Then, after one leaves that place,
one is born as a mute.

Further, regarding the method to purify that:

do the rite of one hundred lamps,
recite the *Sākṣipūrāṇaśatavandana*,¹⁷¹
and recite various confessions.

Those are done until the qualities of purification are observed.

If the samayas of mind are broken,
one will be born in a place of great mental disturbance.

One will fight constantly.

Obscurations and suffering will be great.

Alternately, one will have no memory
or one's memory will be impaired.

One will be afflicted with insanity
and, in the end, one will be born in a place of lamentation.

Further, the method of purifying that
is offering those things that the master finds pleasing
and offering superior things from whatever wealth one has
accumulated.

As such, if one does a confession,

all that one wishes for will be accomplished, [21b]

all that one desires will be fulfilled,
and all activities will be brought to completion.

These are the warning signs of broken samaya:

Various misfortunes arise,
diseases are rampant and harmful,
various contagious diseases occur,
and there are also provocations and misguiders.

If one is killed, one becomes a hell being.

One's eyes cannot see form.

One cannot hear and one's work cannot be done.

Leprosy and blistering diseases arise.

Thieves and royal punishments occur.

One contracts contagious diseases others do not get.

One's sons and daughters die.

The whole country arises as one's enemy.

One's activities become completely pointless.

When such warning signs arise,
recite a confession as previously explained.

If confessions are recited, then these signs will be successfully averted.”

157. Essence, definition, and divisions: The essence is nonconceptual wisdom; the definition is that vidyā is seen when looking from outside; when divided, dharmin and dharmatā are nondual.

158. Nonexistence, uniqueness, uniformity, and natural perfection: because of emptiness, nonexistence; because of being free from mind, uniqueness; because it is beyond, uniformity; and because of existing in the basis, natural perfection.

159. Body, speech, and mind: body is abandoning taking life; speech is abandoning lying, calumny, and harsh words; mind is not disrupting concentration or disturbing the master’s mind.

160. There are twenty samayas of activities to be performed.

161. The four principles to integrate: integrating this practice of meditation with the meditation deity, integrating oneself without deceit or fraud, integrating respect for the master, and integrating affection with one’s siblings. The four things that should not be damaged: not damaged by a month; not damaged by losing; not damaging the root, body, speech and mind; and not damaging the branches. The four results to bring to culmination: vidyā is mastered; the oath-bound are controlled and magical power arises; one will be respected by many; and one will be attractive and one’s needs will be met.

162. This explains the method by which master and disciple protect samaya. Further, because there is a difference in understanding, the master is superior through ten differences. The ten are explained as follows: he can teach what the disciple has not understood; he can extensively reply to questions; he can extensively explain the intimate instructions of the empowerment; he can explain the meaning of the tantra skillfully, broadly, extensively, deeply, and without contradiction; and he can explain every name.

163. The master of all Dharma activities.

164. The master who bestows samaya.

165. The one who teaches the meaning of the Great Perfection.

166. Others.

167. His own vidyā.

168. Mind.

169. Able to be entrusted with secrets.

170. TN: The one who offers, the offering, and the objects of offering.

171. TN: *Dpang skong phyag brgya pa zhes bya ba*, D267.

11. THE DHARMAKĀYA

ONCE AGAIN, Guhyapati asked:

“Oh Bhagavān with the jñānakāya,
the different samayas being so,
please teach the characteristics of the dharmakāya.” [22a]

Vajra Strength replied:

“Oh Vajrapāṇi, listen!
Keep my teaching properly in your mind.
The dharmakāya, the scripture of great pristine consciousness,
possesses three characteristics.
The trio of essence,¹⁷² nature,¹⁷³ and compassion¹⁷⁴
are the characteristics of the dharmakāya.¹⁷⁵
The definition of dharmakāya
is imperishable, empty, clear,
and perfects all activities.
The essence of dharmakāya

is the trio of changelessness,¹⁷⁶ unimpededness,¹⁷⁷ and
pervasiveness.¹⁷⁸

The field of dharmakāya
is the trio of clarity,¹⁷⁹ purity,¹⁸⁰ and distinctness.¹⁸¹ [22b]
The location of dharmakāya¹⁸²
is immeasurable,¹⁸³ imperceptible,¹⁸⁴ and ungraspable.¹⁸⁵
The conduct of dharmakāya
is unimpeded,¹⁸⁶ without clinging,¹⁸⁷ and without attachment.¹⁸⁸
The meditation of dharmakāya is
vivid,¹⁸⁹ limpid,¹⁹⁰ and unwavering.¹⁹¹
The view of dharmakāya
is not to be seen in the future,¹⁹² has already been seen,¹⁹³ and is
perfectly seen right now.¹⁹⁴
The result of dharmakāya

was not fabricated, will not be produced,¹⁹⁵ and is not being produced.¹⁹⁶

The activity of dharmakāya
will be accomplished in the future,¹⁹⁷ has been accomplished,¹⁹⁸ and
is perfectly accomplished right now.¹⁹⁹

The qualities of dharmakāya
are one arose,²⁰⁰ two arose,²⁰¹ and all arose.²⁰²

The appearances of dharmakāya
are unimpeded,²⁰³ pure clarity that is empty²⁰⁴ by nature.²⁰⁵ [23a]

The dharmakāya's own body
lacks an outside,²⁰⁶ lacks an inside,²⁰⁷ and lacks a middle.²⁰⁸

The intrinsic characteristics of dharmakāya
do not go,²⁰⁹ do not come,²¹⁰ and do not remain.²¹¹

The illustrative examples of dharmakāya²¹² are
the sun,²¹³ the ocean,²¹⁴ a lotus,²¹⁵
a mountain,²¹⁶ space,²¹⁷ and a lion.²¹⁸

Free from thoughts,²¹⁹ vidyā, the dharmakāya,²²⁰
completely pervades migrating beings²²¹ without an appearing²²²
object or an agent of appearances.²²³

This unchanging palace of the dharmakāya²²⁴
is the unchanging palace set in the middle of each one's heart
center.²²⁵ The dharmakāya²²⁶ possesses three²²⁷ cores:
emptiness²²⁸ is the core²²⁹ of pristine consciousness,²³⁰
clarity is the core²³¹ of light,²³²
and self-origination²³³ is the core²³⁴ of vidyā.

The meaning of pristine consciousness is realized without progress on
the paths and stages.

This great dharmakāya, which is free from the extremes of expression,
[23b]
exists in all but is not realized by everyone,
is not the intellect, is not the mind, and is not deluded by ignorance.”

172. The immutable heart essence and the pristine consciousness that arises vividly.

173. Unceasing intrinsic clarity appears to be seamless, unimpeded by objects.

174. Although compassion that pervades all is apprehended as the mere apprehension of the nature of an object, there is no near or far on the path.

175. After the path of pristine consciousness has arisen as an object of appearance, there is an action like grasping through that complete separation.

176. Since the kāya itself is unchanging, it is present as the great dharmakāya that has always been pure and free from bias and partiality.

177. Since there are no taints or obstructions in the kāya of pristine consciousness, there are no

obstructions in appearances.

178. It also pervades everything. Because it pervades everything, it is present as a seed of pristine consciousness, as light, and the form of light in the middle of one's heart center.

179. After the appearances of pristine consciousness arise in the ten directions in the essence of dharmakāya, they never subside in the original pure basis.

180. Arising is arising as light; clarity is clarity as rays. Therefore, there are no signs in the dharmakāya.

181. The colors and field appear as the dharmadhātu and within that itself, others move and emanate as light.

182. Since pristine consciousness does not arise as the path, appearances are self-manifesting.

183. Since it cannot be grasped with measurement, the dhātu (free from being large or small in size) appears without one being able to say, "Here it is."

184. Since there is no center or periphery, it does not exist in any direction.

185. Since there is no mind in that, there is nothing to become an attachment or a mind.

186. Appearances.

187. To objects.

188. To mind.

189. Nonconceptual.

190. Unwavering.

191. Unmoving.

192. Perfect in oneself.

193. Perfect in the basis.

194. Without activity.

195. From something else.

196. In the present.

197. Free from extremes.

198. Accompanying oneself.

199. By nature and so on.

200. Vidyā.

201. The two lamps.

202. The pristine consciousness of appearances.

203. Penetrating objects.

204. Unchanging.

205. Without grasping to high or low.

206. The dhātu.

207. Vidyā.

208. Insubstantial.

- 209. Because there is no breath.
- 210. Because there is no mind.
- 211. Because there are no thoughts.
- 212. The reality of one's own knowledge (vidyā) of the view.
- 213. Illuminating.
- 214. Deep and profound.
- 215. Not covered with the fault of attachment.
- 216. Unmoving.
- 217. Opening the space of a vast mind.
- 218. Overwhelming.
- 219. Without mind.
- 220. The essence, original purity.
- 221. Naturally perfected.
- 222. Object.
- 223. Subject.
- 224. Within oneself.
- 225. In the form of lights and rays.
- 226. The core of light.
- 227. The kāya of pristine consciousness.
- 228. Of substantiality.
- 229. Vidyā.
- 230. Essence.
- 231. Vidyā.
- 232. Dhātu.
- 233. Beyond effort.
- 234. The essence of vidyā.

12. THE SAMBHOGAKĀYA

ONCE AGAIN, Guhyapati made a request:

“Oh nirmāṇakāya Bhagavān,
the characteristics of the dharmakāya being so,
please teach the characteristics of the sambhogakāya.”²³⁵

Vajradhara replied:

“Amazing! Guhyapati, maintain certainty!
When the sambhogakāya is also analyzed,
it is inconceivable.
Hold the concise explanation properly in your mind.
The characteristics of the sambhogakāya
are distinct colors, bearing individual characteristics,
the brightly blazing excellent major and minor marks,
and the father and mother bearing the accoutrements of the kāyas.

The characteristics of the sambhogakāya
are thus: endowed with the vajra that is born but never dies;
endowed with the five lights²³⁶ and five kāyas²³⁷ that appear
distinctly²³⁸ and individually;
endowed with the five fathers²³⁹ and five mothers²⁴⁰ in clusters of
five; [24a]

endowed with the five pristine consciousnesses,²⁴¹ five
understandings,²⁴² and five realizations;²⁴³
endowed with the five kinds of basis,²⁴⁴ five paths,²⁴⁵ and five
results;²⁴⁶
and endowed with the five locations,²⁴⁷ five fields,²⁴⁸ and five
essences.

This is the essence of the sambhogakāya.

Since dharmatā dwells in the state of emptiness, *take (longs)*;
since clarity pervades all without differentiation, *take*;
since the enjoyment (*longs spyod*) of the five pristine consciousnesses
exists inseparably, *take*; [24b]
since unequalled individual characteristics are possessed, *take*;

and since method and wisdom exist inseparably, *take*.

Since the five appearances are present without characteristics,
enjoyment (spyod, bhoga);
since intrinsic clarity without grasping is displayed to all, *enjoyment*;

since pure clarity is uniformly present in all, *enjoyment*;
since vivid limpidity is present in the field and issues emanations,
enjoyment;
since the two kāyas partake in the ultimate culmination, *enjoyment*;
since intrinsic clarity without grasping is displayed to all, *enjoyment*;
since [the sambhogakāya] dwells on its own stage without grasping
and its emanations perform deeds in the ten directions, *enjoyment*;
and since [the sambhogakāya] is the culmination of enjoyment, it
produces everything and generates everything, *enjoyment*.

Since it is beyond everything—outer, inner, and secret—*complete*
[rdzogs, sam];
since appearances arise instantly in the nonreferential meaning,²⁴⁹
complete;
since there is neither coming nor going, nor is there falling into a
position,²⁵⁰ *complete*;²⁵¹
since it arises from itself and thus there is no²⁵² fabrication,²⁵³
complete;
since realizing one's own purpose is connected with the great benefit
of others, *complete*;
and since it is beyond all activities, *complete*.

Since the pristine consciousness of emptiness is an innate attribute of
oneself, *of (pa'i)*; [25a]
since unceasing emptiness appears individually, *of*;
since unceasing pristine consciousness partakes in the method, *of*;
since there are no concepts or grasping in clarity, *of*;
and since the ornaments and accoutrements are apprehended as
intrinsic characteristics, *of*.

Since it abides as the intrinsically clear essence, *kāya (sku)*;
since the appearance of colors are apprehended as individual
characteristics, *kāya*;²⁵⁴
since the meaning of vajra itself is endowed with meaning, *kāya*;
since each one possesses their own sign of realizing the meaning,
kāya;

since there is total clarity without inside and outside, *kāya*;
since the colors appear individually without the essence changing,
kāya;
since compassion arises in the ten directions without wavering from
the nature, clarity, *kāya*.”

235. TN: The Tibetan term *longs spyod rdzogs pa'i sku* literally means “the body of completely taking enjoyment,” often translated in English as “complete enjoyment body.”

236. One’s own.

237. The buddha families.

238. The colors.

239. Vairocana, Vajrasattva, Ratnasambhava, Amitābha, and Amoghasiddhi.

240. Ākāśadhātuvīśvarī, Buddhālocanā, Māmakī, Pāṇḍaravāsini, and Samayatārā.

241. From the beginning, vidyā is known as the dwelling place on the path of the five buddhas.

242. The gauge of realization understood as the deity, understood as pristine consciousness, understood as light, understood as nondual, and understood as one’s appearances.

243. The five modes of realization: the field is realized as the dhātu, becoming nonarising is realized as the kāya, appearances are realized as kāyas of light, consciousness is realized as vidyā, and signs are realized as the mother and child vidyā.

244. The basis of existing, the basis of things, the secret basis, the temporary basis, and the basis of the path.

245. The path of seeing, the path of preparation, the path of cultivation, the path of accumulation, and the path of culmination.

246. The result of pristine consciousness, the result of one’s own appearances, the result of manifesting realization, the result of appearing lights, and the result of authentic pristine consciousness.

247. The location of the seed is the heart center, the location of pristine consciousness is the brain, the location of the lamp is the eyes, the location of the bindus is space, and the location of the kāyas is the bindus.

248. The field of vidyā is the dhātu, the field of the lamp is the sky, the field of pristine consciousness is the bardo, the field of light is unimpeded, and the field of the sambhogakāya is the clusters.

249. Realization.

250. Permanence or annihilation.

251. The potentiality of vidyā.

252. Free from a discursive position.

253. Beyond mind.

254. TN: The term *kha dog* (“color”) is missing from Longchenpa’s truncated citation of this passage in the *Lung gi gter mdzod*, 726. It is possible the term migrated into the text from a

marginalia.

13. THE NIRMĀṆAKĀYA

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the state of the sambhogakāya being so,
please explain how the state of the nirmāṇakāya appears.”

Bhagavān Vajradhara replied: [25b]

“Oh Guhyapati, listen!
My teaching removes intellectual concepts.

The characteristic of the nirmāṇakāya
is asserted to be of two types:
completed activities and engaged activities.

Further, this is explained as follows:
The nirmāṇakāya of completed activities
has manifested buddhahood through liberating its own continuum.
After that, emanations are sent forth.
The one who completes outer and inner activities
is held to be the nirmāṇakāya of completed activities.

The nirmāṇakāya that performs activities,
teaching²⁵⁵ this and that to whomever is to be tamed,

appears in a way corresponding to others.²⁵⁶

The meaning is as described above.
Unconfused about the benefit of others,
able to undergo any transformation,
naturally free of afflictions
but appearing in the guise of a body of traces—
[the nirmāṇakāya] appears in a way corresponding to others,
subduing migrating beings.

The time has come to reveal
the great, utterly pure meaning to sentient beings,
appearing in a form corresponding²⁵⁷ to those

migrating beings who are to be tamed. [26a]

Knowing all languages.²⁵⁸

[the nirmāṇakāya] teaches in any language,
taming like with like.²⁵⁹

Some are taught through words.²⁶⁰

Some are taught through dependent origination.²⁶¹

Some are taught through aspiration and engaged bodhicitta.²⁶²

Some are taught through the creation stage.²⁶³

Some are taught through both.²⁶⁴

Some are taught through the five awakenings.²⁶⁵

Some are taught through the three samādhis.²⁶⁶

Some are taught through the dhātu and pristine consciousness.²⁶⁷

The meaning of the Great Perfection will not arise because of
opposition,²⁶⁸

but it appears to some of karmic disposition.²⁶⁹

Further, the system of teaching is as follows:²⁷⁰ [26b]

To some it is taught as meditation.²⁷¹

To some it is taught as emptiness that lacks a mind (*rig pa*).²⁷²

To some it is taught as an inert state that lacks a mind.²⁷³

To some it is taught as mind alone.²⁷⁴

To some it is taught to be only known in the mind.²⁷⁵

To some the all-basis is taught to be the dharmakāya.²⁷⁶

To some it is taught as being neither virtuous nor nonvirtuous.

To some it is taught as having meditation.

To some it is taught as having no meditation.

As such, though teaching, emanations
have not taught, do not teach, and will not teach
more than a fraction of the meaning of
unsurpassed secret mantra.

Even if it were taught on occasion,
the name that does not even exist for arhats and pratyekabuddhas,
or in the sūtras and the lower vehicles²⁷⁷

is proclaimed to be the unsurpassed vehicle.²⁷⁸

Therefore, it must be kept secret from others of inferior
intelligence.²⁷⁹ [27a]

Those people who possess these²⁸⁰

are asserted to be the nirmāṇakāyas that engage in activities.”

Once again, Guhyapati made a request: “Oh great compassionate one, the divisions of the nirmāṇakāya being so, what is the definition of nirmāṇakāya?”

Again, the bhagavān who possesses great compassion replied in the following way: “Oh Guhyapati, listen! Since these are the definitions of nirmāṇakāya, you must understand them. They are nirmāṇakāyas because they appear in a manner corresponding to the sentient beings of the world. They are nirmāṇakāyas because they are able to act beneficially. They are nirmāṇakāyas because they perform all activities. They are nirmāṇakāyas because they are able to liberate sentient beings of activated karma into the nonarising dhātu. They are nirmāṇakāyas because they stay for a long while in a buddhafield. They are nirmāṇakāyas because their compassion arises impartially. They are nirmāṇakāyas because of being wrathful and fierce. They are nirmāṇakāyas because of being peaceful and certain. [27b] They are nirmāṇakāyas because of being perceived as beautiful by migrating beings.”

Once again, Guhyapati made a request: “Oh Bhagavān who possesses the kāyas and pristine consciousnesses, please explain the method of examining nirmāṇakāyas.”

The bhagavān replied: “Oh Guhyapati, listen! The method of examining the nirmāṇakāya is as follows: When it is time to leave, he does not look back. He has a tuft of hair curling to the right in his occipital notch. There is a shape of a vajra on his heart. He is born to either the royal class or a high class. He behaves in whatever way is appropriate. No matter what is said, he does not fixate on it. Those who wish him ill are unsuccessful. He is naturally free from effort and grasping. He removes the wants of any sentient being. Whoever possesses such qualities can be understood to be a nirmāṇakāya.”

255. One who teaches in the six realms emanates in the form of that realm.

256. Also, teaching in the language of the gods and so on.

257. They teach Dharma having emanated as Śakra in the land of the gods, as Vemacitra in the land of asuras, as Śākyamuni in the land of the humans, as Dhruvasimha for the animals, as Jvālāmukha for the pretas, and as Dharmarāja for the hell beings.

258. The Dharma is taught in correspondence with each one’s language, the language of gods, etc.

259. Having emanated in the appearance of a god and so on.

260. The explanation of abandoning the affliction of desire for śrāvakas.

261. The explanation of abandoning pride for pratyekabuddhas.

262. The explanation of abandoning hatred by the bodhisattva vehicle.

263. The explanation of abandoning ignorance through Kriyā tantra.

264. The explanation of abandoning jealousy through Ubhayā tantra.

265. Yoga tantra explains abandoning anger.

266. Mahāyoga transforms afflictions.

267. Anuyoga tantra asserts enjoyment of the afflictions.
268. Atiyoga tantra explains that afflictions are pure just as they are.
269. Apart from those few who possess the inclination, it is not to be taught to others.
270. Demonstrating the Great Perfection as another textual position to those who are proper vessels of secret mantra.
271. Only.
272. Void emptiness.
273. Being nothing other than an inert state.
274. It is claimed there is nothing other than the mind (*rig pa*).
275. Asserted as buddhahood that exists in the mind.
276. The all-basis as the great dharmakāya.
277. Without the stains of the unintelligent, the Hīnayāna, the faithless, those who denigrate, the śrāvakas, and so on.
278. This meaning of the Great Perfection.
279. Commoners and śrāvakas.
280. In whom they exist.

14. THE THREE KĀYAS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān who is the nature of the three kāyas,
the characteristics of the nirmāṇakāya being so,
please teach the transcendent state of the three kāyas.”

Again he replied:

“Oh Guhyapati Vajrapāṇi,
keep my teaching properly in your mind.
The appearances of the pristine consciousness of the three kāyas are as
follows:

The mode of the appearance of the dharmakāya
is that without being impeded anywhere,
the object of perception is a single entity
appearing individually.

The appearance of the sambhogakāya
is two entities in one nature.

[The appearance of the nirmāṇakāya:]
different entities and different natures
are not impeded anywhere, but they lack an agent of action.

Further, to describe the meaning of the dharmakāya,
the three kāyas are complete in one.

The three kāyas have one nature.
A manifold appearance is delusion.

The dharmakāya is free from an object of thought.
The sambhogakāya is free from the knot of concepts.
As such, the utterly pure is not generated or perceived
apart from the appearance of the three kāyas. [28b]
There is also no mind of entering or liberation,

so how can there be grasping or conduct?
Beyond verbal attachment and clinging,
beyond an object to abandon and an agent abandoning,
beyond objects, thoughts, and mind,
neither an object nor a perception,
the self-apparent appears instantly.

Without grasping, liberated in and of themselves,
when the emanations engage in deeds in the ten directions,
pristine consciousness arises instantly
in the appearance of the field purified of objectification.
Signs are self-liberated
in the appearance of the field without objects.
Vast emanations arise from it.

Further, the way [the three kāyas] appear in the body:
Vidyā is the essence of the dharmakāya.
Since appearances unceasingly arise from it,
they are asserted to be utterly pure as the essence of sambhogakāya.
Therefore, in the appearance of the pure three kāyas,
one is perfect, two are perfect, and all are perfect.
The appearance of pristine consciousness is clear and unimpeded.

In the vidyā that has given up activities,
pure appearances emanate light rays of pristine consciousness.

In pure nonconceptual vidyā,
five kinds of light rays are clear and unimpeded. [29a]
In the great self-liberation without grasping,
all outer, inner, and secret phenomena are complete.
In the vidyā that has given up activities,
the phenomena of agent and action are simultaneously complete.
In the vidyā free from thought,
diverse appearances are simultaneously complete.
In the great, pure, clear self-appearance,
deluded appearances are simultaneously complete.
In the great, self-apparent self-liberation,
phenomena produced from another are simultaneously complete.
That is how the three kāyas are complete.

Since there is nothing to do, delusion is purified (*sangs*);
since there are no concepts, afflictions are purified;
since there is no grasping, the self-originated is purified;

since there is no clinging, conceptuality is purified;
and since there is no attachment, ignorance is purified—
that is the way the three kāyas are purified.

The pristine consciousness that manifests as the five lights expands
(*rgyas*)

in nonconceptual vidyā.

The three kāyas without an object of perception expand
in the vidyā free from action or agent.

The five lights without an object to grasp expand
in the appearance of vidyā without an object.

The ultimate, self-apparent result expands
in the great pristine consciousness of vidyā—
that is the way the three kāyas expand. [29b]

Nonconceptual vidyā is the essence of dharmakāya.

The unceasing clarity of vidyā is the sambhogakāya.

Vidyā appearing in any way at all is the nirmāṇakāya.

Therefore, the appearances of the three kāyas
are complete in this appearance.

Unceasing pristine consciousness manifests in the dimension [*klong*]
of the three kāyas.

The five suns of compassion arise from the dimension of the three
kāyas.

All are the same in the light of the sun of pristine consciousness.

The light of the lamp of pristine consciousness spreads everywhere
without limits.

The lamp of buddhahood is a self-illuminating great light.

The depth of meaning of the lamp of vidyā is difficult to fathom.

The lamp of the path manifests as the light of pristine consciousness.

The unceasing visions are revealed by the lamp of the eyes
and held to be the ornaments of the three kāyas.”

15. THE FIVE KĀYAS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the mode of existence of the three kāyas being so,
please teach the mode of existence of the five kāyas.”

Vajradhara replied:

“Oh Guhyapati, listen! [30a]
The appearances of the five kāyas of pristine consciousness
appear in the form of a father and a mother,
appearing as both method and wisdom.
The aspect of the father is the method kāya;
the aspect of the mother is the wisdom kāya.

Further, the method is unobstructed;
wisdom is unchanging.
The unceasing dimension and the unchanging dimension
are the self-appearance of a single nonduality,
understood as the state of inseparability.
When realized as such, buddhahood is actualized.

Further, regarding the appearance of the five kāyas:
the essence possesses the major and minor marks;
the nature bears individual characteristics.

Further, there is the extreme of emptiness and the extreme of words;
when the two extremes are removed, one abides in clarity.

Further, the families appear as fivefold:
the tathāgata family,
the vajra family, the ratna family,
the padma family, and the karma family—
in that way, the families are held to be five.

Further, if it is asked what is their significance,
since there is departure to suchness in the meaning of vidyā, it is
explained as the tathāgata family.

Since there is no birth or death in the meaning of vidyā, it is explained
as the vajra family. [30b]

Since a diversity arises from the meaning of vidyā, it is explained as
the ratna family.

Since there are no faults in the meaning of vidyā, it is explained as the
padma family.

Since all activities arise from the state of vidyā, it is explained as the
karma family.

That is how the families that appear in that way
are defined in great pristine consciousness.

Those are the words and meanings of the families.

There are five divisions of words and meanings of the kāyas.

Further, the way that is explained is as follows:

Vairocana, Vajrasattva,
likewise, Ratnasambhava,
Amitābha, and Amoghasiddhi.

Further, their significance is as follows:

Since appearances of vidyā are unobstructed, it is the illuminator
(Vairocana).

Since vidyā realizes both one's own benefit and the benefit of others,
it is the vajra being (Vajrasattva).

Since vidyā is recognized instantly, a precious gem is produced
(Ratnasambhava).

Since vidyā is seen as light, it is limitless light (Amitābha).

Since vidyā is realized to be nonarising, success is unfailing (Amoghasiddhi).

As such, when one engages in the meaning of the five kāyas without
wavering and without changing,

one will engage in the meaning of the single kāya that is the
culmination of the five kāyas.

All phenomena of actions and agents have never existed
in the nonarising dharmakāya that was pure from the start. [31a]

Since it is free from action and agent, vidyā is liberated in its own
place;

like the coils of a snake,
it becomes totally self-liberated in its own place.

If someone does not dwell in words and does not dwell in names,
that is Prajñāpāramitā,

the transcendent state of buddhahood itself;
it is obtained with wisdom
and is liberated from all affliction.
The transcendent state of buddhahood is self-originated;
it cannot be realized by everyone.
Also, the real nature of Vajrasattva
is my buddhahood on the tip of the vajra.
Therefore, my emanations perform deeds in the ten directions.
Nondual pristine consciousness is the state of Vajrasattva;
possessing the meaning of realizing the nondual, self-originated
pristine consciousness,
nondual Vajrasattva is complete in himself.
The appearance of great, unimpeded pristine consciousness
arises from itself and dissolves into itself,
but their differentiated nature never changes.
Therefore, it is the pristine consciousness of the five kāyas.
The kāyas and the pristine consciousnesses are inseparable.
In reality, they exist in that way.”

16. THE FIVE PRISTINE CONSCIOUSNESSES

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of secret mantra,
the appearances of the five kāyas being so,
please teach the appearances of pristine consciousness.”

Once again, the compassionate one made the following reply:

“Oh Guhyapati, hold this with certainty:
All phenomena arise from within
the self-originated wisdom that is not a phenomenon.
Pristine consciousness arises from that.

The divisions of pristine consciousness are as follows:
when condensed from twenty-five,
it is grouped into five.

The enumeration of that is as follows:
the pristine consciousness of the dharmadhātu is the nonconceptual
state,
the mirror-like pristine consciousness is unimpeded clarity,
the pristine consciousness of uniformity is perfectly distinct,
the individually discriminating pristine consciousness understands and
realizes,
and the pristine consciousness of successful activities perfects all
phenomena.
As such, it is held that there are five divisions.”

Once again, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the divisions of pristine consciousness being so,
please teach the system of explaining pristine consciousness.”

Again he replied: [32a]

“Amazing! Guhyapati listen!

The system of explaining great pristine consciousness is
the buddhahood of manifesting realization
and the buddhahood that is naturally perfected by nature.

If one knows (*shes*) the nature that has always been (*ye*) naturally
perfected,

one will manifest realization.

That is the definition of pristine consciousness (*ye shes*).

The significance of the words is as follows:

The pristine consciousness of the dharmadhātu

is the field of great emptiness,

clarity is the appearance of light,

and pristine consciousness is the experiential range of vidyā.

Since those three are combined, it is called a ‘dhātu.’

Further, that is divided into two kinds of dhātu:

the dhātu of pure pristine consciousness

and the dhātu of impure sentient beings.

The dhātu of pure pristine consciousness is

the dimension of vidyā that is inseparable emptiness and clarity,

the palace of the unchanging dharmakāya.

The outer dhātu of impure sentient beings

is unconditioned, impartial emptiness.

From that appear earth and stone,

which are the domain of sentient beings.

That is the pristine consciousness of the dharmadhātu.

With respect to the mirror-like pristine consciousness,

just as when something is shown to the pure surface of a mirror [32b]

a reflected image arises,

in the same way, stainless vidyā

comes under the power of the condition of afflictions.

The vidyā that is free from that should be understood during the
introduction.

Now, the system of liberation from signs:

That apparent diversity is the object of a knowing consciousness (*shes
rig*).

The appearances about which a mind has doubt
are perfect within the state of vidyā.

Also, all minds and substantial phenomena

are perfect within the state of the pristine consciousness of vidyā.

Further, the definition is as follows:

Since diversity is experienced in the meaning of wisdom, it is fire
(*me*).

Since that is understood and familiar, it ignites (*long*).

Thus, the mirror-like pristine consciousness is just like that.

The significance of the pristine consciousness of uniformity
is that within the uniform essence of all phenomena,
there is no position at all in which to fall.

Uniformity is the lord of all buddhas,
perfecting all phenomena simultaneously.

The definition of uniformity is as follows:

Since dharmatā is unbroken, it is uniform;
since vidyā is endowed with meaning, (uniform)ity.

Thus, it is the pristine consciousness of uniformity.

The individually discriminating pristine consciousness
is realized to be the vidyā that is free from action and agent.

Though there are many systems of realization,

the verbal explanation occurs below.

Also, the definition is as follows: [33a]

Since there are twenty-one different capacities,
that is called ‘individually discriminating.’

The individually discriminating pristine consciousness is like that.

The pristine consciousness of successful activities is
that whatever appears is perfect in the state of vidyā.

Action and agent are perfect in the state of realization.

Nonactivity is perfect in the state of nonconceptuality.

That yogin who has given up activities
succeeds by relaxing on the stage of utter purity.

As such, if the meaning of great pristine consciousness
is realized, there is utterly pure, definitive realization.

For sentient beings without realization,
each word must be understood with each meaning.

Therefore, connect the meanings with the words

and illustrate the great meaning with words.

Therefore, investigate the connection between the words and
meanings.

Though the illustrative words and letters

may not exist in utter purity itself,

because they remove mental doubts,

one should always be acquainted with the words.”

17. THE TWENTY-FIVE PRISTINE CONSCIOUSNESSES

ONCE AGAIN, Guhyapati made a request: “Amazing! Bhagavān endowed with great compassion, the five pristine consciousnesses being so, [33b] please teach the twenty-five pristine consciousnesses.”

Again, he replied: “Oh Guhyapati, listen! Do not be distracted! Clear your mind of concepts!

“The twenty-five pristine consciousnesses include the pristine consciousness of the dhātu, the pristine consciousness of the dharmadhātu, the pristine consciousness of the pure dhātu, the pristine consciousness of the great dhātu, and fifth, the pristine consciousness of everything-is-the-nondual-dhātu.

“Ma pha.281

“Both the mirror-like pristine consciousness and the great mirror-like pristine consciousness, both the pristine consciousness of nonconceptual clarity and the pristine consciousness of pure nonconceptuality, and fifth, the pristine consciousness of great nongrasping clarity.

“Taṭa.282

“Both the pristine consciousness of uniformity and the pristine consciousness of unimpeded uniformity, both the pristine consciousness of immovable uniformity and the pristine consciousness of unceasing uniformity, and fifth, the pristine consciousness of uniformity that does not remain anywhere at all.

“Malanga.283 [34a]

“Both the individually discriminating pristine consciousness and the pristine consciousness that fully discloses all topics, both the pristine consciousness that arises in one moment of understanding and the pristine consciousness that excludes all sound, and fifth, the pristine consciousness of the understanding that does not dwell on sounds and words.

“Kaṣu.284

“Both the pristine consciousness of successful activities and the pristine consciousness that is the agent of all activities, both the pristine consciousness that does not dwell in activities and the pristine consciousness that gives up activities, and fifth, the pristine consciousness that severs all reification.

“Dhi mu aḥ.285”

Once again, Guhyapati made a request:

“Amazing! Bhagavān, master of pristine consciousness, the division of pristine consciousness being so, please teach the words that illustrate pristine consciousness.”

Vajradhara replied:

“Oh Guhyapati!

You must listen with an undistracted, one-pointed mind!

The dimension of all-embracing, pure dharmatā

is explained as the pure dhātu.

The pristine consciousness of the clear, great dhātu

is nonconceptual and free from all thought. [34b]

Undivided external and internal emptiness

is held to be the great pristine consciousness of the dhātu.

The perfection of outer, inner, and secret words

is the pristine consciousness of the dharmadhātu.

When the meaning of the nondual vajra is explained,

it is asserted to be the essence of the nondual dhātu.

The meaning of totally luminescent, unimpeded clarity

is the mirror-like pristine consciousness.

The great mirror-like pristine consciousness

is the pure appearances perfected instantaneously

in the essence of pure, limpid clarity.

It is the pristine consciousness of nonconceptual clarity

because it is without mental concepts,²⁸⁶ without thoughts,

and does not engage in the grasping of attachment.²⁸⁷

It is the pristine consciousness of clear nonconceptuality

because mental concepts do not move

in the unobstructed clarity of the appearances of light.

It is the pristine consciousness of nongrasping clarity²⁸⁸

free from phenomena to be clarified or that clarify

when there is no movement of concepts.

The pristine consciousness of uniformity²⁸⁹

is uniform and distinct dharmatā. [35a]

The pristine consciousness of unimpeded uniformity²⁹⁰

apprehends the individual characteristics without impediments.

Immovability is the seal of the body;

the pristine consciousness of immovable uniformity

does not fall into a limited position.

The pristine consciousness of unceasing uniformity is
the clarity of mental concepts
in the total purity of unceasing clarity.

The pristine consciousness of uniformity that does not dwell on
anything
is the peak of all pristine consciousnesses that do not dwell on
anything,
in which signs are liberated in their own place.

The individually discriminating pristine consciousness
liberates all mental doubts appearing to the mind into the essence.²⁹¹
The pristine consciousness that discloses the object
discloses objects when it engages in analysis
because diversity is gathered into one.

Since there is nothing to realize beyond the meaning,
and because liberation occurs in three instants,
it is the pristine consciousness that arises in an instant.
The pristine consciousness that eliminates sounds
transcends sounds and words in the essence of vidyā
because it is perfected in a single convention.
Since all sounds and words are complete within oneself
and words are transcended in the dimension of vidyā, [35b]
it is the pristine consciousness that does not abide in words.

Since one's vidyā is free from grasped phenomena
and free from nominal designations,
it is the pristine consciousness of successful activities.
The light rays of compassion radiate into the ten directions;
because they benefit living beings with emanations,
it is the pristine consciousness that performs activities.
Beyond phenomena of substantial signs,
the state of unmoving pristine consciousness in which activities are
discarded
is the pristine consciousness that does not dwell in activities.
The natural relaxation of awareness
in clear, nonconceptual vidyā

is the pristine consciousness that abandons activities.
Since all outer, inner, and secret phenomena
are completely transcended in the dimension of vidyā,
it is the pristine consciousness that severs reification.

Therefore, the significance of pristine consciousness

is that those wishing for nirvāṇa
attain the nondual when dwelling in this [pristine consciousness]
and are irreversible on the stage of the three kāyas.
The illustrations of pristine consciousness are like that.”

-
281. The pristine consciousness of vidyā that returns and does not return to saṃsāra.
282. The pure pristine consciousness that appears in the pure essence does not fall under the influence of objects.
283. The pristine consciousness of uniformity transcends into the individually discriminating pristine consciousness.
284. Kāya is the compassion arising in the dhātu of pure wisdom appearing to oneself.
285. Since nonconceptual wisdom arises for oneself, the nonarising state is understood as an appearance.
286. Not engaging the mind appearing as objects.
287. Beyond the mind that conceives the identity of objects.
288. Beyond the mind that conceives of objects.
289. The dhātu and pristine consciousness understood to be nondual.
290. The nonduality of dhātu and vidyā.
291. Since it does not fall under the influence of external elements.

18. THE FIVE LIGHTS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of the five lights,
the significance of pristine consciousness being so,
please explain the appearance of the five lights.”

Again he replied:

“Oh Guhyapati Vajrapāṇi,
while there are inconceivable divisions of light,
keep in mind that can also be explained concisely.
They are asserted to be the light of pure pristine consciousness
and the light of impure delusion.

Further, the way it is explained is as follows:

For the average of the average,
the light of impure delusion has six aspects:
arising as white, arising as yellow,
arising as red, arising as green,
likewise, arising as blue,
and arising as indistinct.
That is the light of impure delusion.
The five pure lights exist in that way
for deluded, impure sentient beings.
Moreover, there are six states of five colors
for the sentient beings of the six realms
that are explained by me, Vajrasattva.

Moreover, there is realization and nonrealization.
The five lights arise as the five kāyas
to those endowed with realization.

Regarding all unrealized sentient beings:
in humans, [the five lights] are the size of a thumb joint;
in gods, they exist visibly;
in asuras, they exist subtly; [36b]

in animals, they exist within themselves;
in pretas, they appear as a flicker;
and in hell beings, they are the size of a sesame seed.
The six lights are present in that way.
That is the light of impure delusion.

The appearance of the light of pure pristine consciousness
for those endowed with realization
is the way appearances appear in this life,
the way appearances appear in the bardo,
and the way deluded appearances appear in light.

The way appearances appear in this life
is the way great pristine consciousness appears:
its location is the middle of the heart center,
its pathway emerges from inside of the ocean,
its field is empty space,
its body is the kāyas and pristine consciousnesses,
its eye is the lamp of wisdom,
it is the mirror that reveals the core of everything,
it is like a flawless crystal,
and its time is the bardo of dharmatā
when liberated from the precious sheath.
This is the way appearances appear in this life.

The way appearances appear in the bardo
is the twenty-one modes of appearance
and the way instant purity appears.

The twenty-one modes of appearances
are explained with words further on.

The way instant purity appears [37a]
is that the clear, unmoving five lights
in the space of pure pristine consciousness
also arise as the fivefold clusters
and in the forms of fathers and mothers.

Further, the colors are explained as follows:
Blue is the kāya of Vairocana,
the pristine consciousness is the pristine consciousness of the
dharmadhātu,

the mother is Ākāśadhātūśvarī,
the element is empty space,
the aggregate is the material aggregate,
the stage is the stage of perfected activity,
[and the family is] the tathāgata family.

White is the kāya of Vajrasattva,
the pristine consciousness is the mirror-like pristine consciousness,
the mother is Buddhālokanā,
the element is great, generative earth,
the aggregate is consciousness,
the stage is the stage of producing diversity,
and the family is the vajra family.

Yellow is the kāya of Ratnasambhava,
the pristine consciousness is the pristine consciousness of uniformity,
the mother is Māmakī,
the element is great water,
the aggregate is the aggregate of sensation,
the stage is the stage of giving up activity,
and the family is the ratna family.

Red is the kāya of Amitābha,
the pristine consciousness is the individually discriminating pristine
consciousness,
the mother is the great mother, Pāṇḍaravāsīnī,
the element is fire, which burns,
the aggregate is the aggregate of perception,
the stage is the stage of explanation,
and the family is the padma family.

Green is the kāya of Amoghasiddhi,
the pristine consciousness is the pristine consciousness of successful
activities,
the mother is Samayatārā,
the element is air, which lifts up,
the aggregate is the aggregate of formations,
the stage is the stage of the end of activities,
and the family is the karma family.

The pure appearances are just like that;
that is how it is for all sentient beings.
Light dwells in the bodies of each and every one.

Light arises in the same way in the bardo.
Also, I explain and show everything
to be within that dimension.

Lights,²⁹² kāyas,²⁹³ pristine consciousnesses,²⁹⁴ mothers,²⁹⁵ elements,²⁹⁶ aggregates,²⁹⁷ stages, and families²⁹⁸ have been explained. These appear in the bardo like that, and likewise, to the mind of a realized person.”

²⁹². The light of the past appears as an object; the light of the future appears as sound.

²⁹³. Appear as the three kāyas.

²⁹⁴. Appear as five.

²⁹⁵. Show five.

²⁹⁶. Five.

²⁹⁷. Five.

²⁹⁸. From five, sixteen arise.

19. THE FIVE OUTER ELEMENTS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of the elements,
the significance of the lights being so,
please teach the maṇḍala of the elements.”

Again, he replied:

“Oh Guhyapati, listen!
You must understand my teaching
of the characteristics of the five elements.
The bhagavān of the great elements
is naturally present in all migrating beings.
All sentient beings of the three realms
carry out their activities in the dhātu of the five elements.
In the past when the elements did not exist,
not even the names of buddhas and sentient beings existed.
The five elements are the mother dhātu.
There is not even one single living sentient being
who is not formed out of the five elements.
The elements of sentient beings existing there [in the mother dhātu]
are explained in two sections:
outer elements and inner elements.

The outer elements are
earth,²⁹⁹ water,³⁰⁰ and fire,³⁰¹
as well as air³⁰² and space.³⁰³

The characteristics of the five elements:
the cause of the elements is earth, [38b]
the wisdom of the elements is fire,
the emanation of the elements is air,
the lord of the elements is water,
and the ultimate nature of the elements is space.
As such, there are five great elements

held to be the external great elements.”

Again it was asked:

“Oh Bhagavān, lord of the great elements,
please teach the definition of the elements.”

Again the lord of the great elements replied:

“Amazing! Guhyapati, listen!

The definition of the elements is as follows:

the elements form naturally because they are not produced by a
creator,

the elements are great because they generate everything,

the elements are great because they pervade all migrating beings,

the elements are great because they arise suddenly,

the elements are great because they exist in oneself,

the elements are great because they are unproduced,

the elements are great because they appear in harmony,

and the elements are great because they perform functions.

This is the definition of the elements.”

Again, it was asked:

“Oh Bhagavān, endowed with the nature,
the definition of the great elements being so,
please teach the significance of the elements.”

Vajradhara replied: [39a]

“Oh gathered retinue, listen!

“The significance of the elements is as follows: since the essence never changes in the nature of the dharmakāya that is pure from the start, there is an earth element; since the pristine consciousness of vidyā enjoys the meaning, there is also a fire element; since the unmoving pristine consciousness of vidyā is recognized as the dhātu, there is also an air element; since the pristine consciousness of vidyā is combined into the three kāyas, there is also a water element; and because emptiness and clarity dissolve into the nondual state, there is also a space element. That is the significance of the elements.

“The great dharmatā element appears in that way to all.

Unceasing appearances are the apparitions of the elements.

Unchanging vidyā is the essence of the elements.

As such, the elements are great.

Further, I arose before the buddhas.
The five elements themselves arose from me
and are perfected in me.
The axiom of the elements is so.

The compassion of the buddhas appears as the five elements.
Self-originated pristine consciousness is concealed as a treasure
within the center of the dimension of the great elements. [39b]

Pure appearances are concealed as a treasure
in the palace of emptiness.

The five unchanging kāyas are concealed as a treasure
within the center of the dimension of the dhātu of pristine
consciousness.

The pristine consciousness of vidyā is concealed as a treasure
in the appearances of the bardo of dharmatā.

Unimpeded vidyā is concealed as a treasure
deep within the five afflictions.

Clear wisdom is concealed as a treasure
in the center of the dimension of deluded traces.

As such, those great treasures should be understood
to be concealed in the middle of one's heart center,
the tomb of the buddhas.”

299. Hardness.

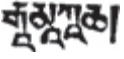
300. Cohesiveness.

301. Combustion.

302. External air, which is motion, as well as internal, secret, and so on.

303. Vastness.

20. THE INNER ELEMENTS



THEN, the gathered retinue made a request:

“Oh compassionate Bhagavān,
the outer elements being so,
please teach the inner elements.”

Again, he replied: “Listen properly to the amazing Dharma that I will teach. The five great elements are complete within one’s body. Further, the five kinds of air element generate the luminescence of pristine consciousness. [40a] The five kinds of fire element generate the potentiality of pristine consciousness. The five kinds of earth element generate the essence of pristine consciousness. The five kinds of water element generate the field of pristine consciousness. The five kinds of space element generate the locus of pristine consciousness.

“If it is asked what are the five kinds of air, they are the vāyu that maintains life,³⁰⁴ the vāyu that generates luster and brilliance,³⁰⁵ the vāyu that accompanies fire,³⁰⁶ the vāyu that pervades everywhere,³⁰⁷ and the karmic vāyu of the compassionless eon. Those five kinds of vāyu are located from head to toe in the bodies of all sentient beings.

“There are five for fire: the fire that illuminates everything inside and out,³⁰⁸ the fire that pervades everything inside and out,³⁰⁹ the fire that is uniform inside and out,³¹⁰ the fire that realizes activities inside and out,³¹¹ and the fire that accomplishes activities inside and out.³¹²

“There are also five for earth: the earth appearing everywhere,³¹³ the earth of the immutable vajra,³¹⁴ [40b] the earth of the jewel that is the source of everything,³¹⁵ the earth of the totally limitless display of appearances,³¹⁶ and the earth of the final accomplishment.³¹⁷

“There are five kinds of water: the water of immutability,³¹⁸ the water of the pure clarity of peace,³¹⁹ the water of the abundant source of qualities,³²⁰ the water without attachments,³²¹ and the water of perfection without grasping.³²²

“There are five kinds of space: the space that generally pervades everything,³²³ the space of luminescent clarity that has no objects,³²⁴ the space of distinct purity,³²⁵ the space that indicates the meaning,³²⁶ and the space that

causes progress toward the pure buddhafiels.³²⁷

“As such, the five kinds of elements are naturally located within oneself. That is also the way this is explained.

“There are also five in the vāyu that sustains life: the life-sustaining vāyu that maintains the foundation,³²⁸ [41a] the life-sustaining vāyu that gives protection,³²⁹ the life-sustaining vāyu that is very subtle,³³⁰ the life-sustaining vāyu that is impure,³³¹ and the life-sustaining vāyu that causes vibration.³³²

“There are also five kinds of vāyu that accompany fire: the vāyu that separates the pure and the impure,³³³ the vāyu that generates heat,³³⁴ the vāyu that clarifies,³³⁵ the vāyu that collects,³³⁶ and the vāyu that uplifts.³³⁷

“There are also five for the vāyu that generates lustre and brilliance: the vāyu that generates consciousness,³³⁸ the vāyu that produces aspects in the mind,³³⁹ the vāyu that is endowed with radiance,³⁴⁰ the vāyu that is contaminated,³⁴¹ and the vāyu of agitation.³⁴²

“There are also five for the vāyu that pervades: the vāyu that pervades the basis,³⁴³ the vāyu that immediately pervades,³⁴⁴ the vāyu that pervades panic and fright,³⁴⁵ [41b] the vāyu that pervades memory,³⁴⁶ and the vāyu that pervades the whole body endowed with grasping.³⁴⁷

“There are also five for the karmic vāyus of the compassionless eon: the vāyu that causes movement,³⁴⁸ the vāyu that causes liberation,³⁴⁹ the vāyu that causes reversal,³⁵⁰ the vāyu that causes transformation,³⁵¹ and the vāyu of the instants.³⁵²

“As such, the nature of the five kinds of vāyu exists in all sentient beings. Because it propels one to the stage of utter purity, it is called the ‘vāyu that causes movement.’ Because it maintains the life of pure pristine consciousness, it is called the ‘vāyu that maintains life.’ Because the five lights of pristine consciousness exist as an innate attribute, it is called the ‘vāyu that generates lustre and brilliance.’ Because wisdom is able to liberate into the utterly pure dhātu, it is called the ‘karmic vāyu of the compassionless eon.’ Because of being inseparable with the appearances of pristine consciousness, it is called the ‘vāyu that is located together with fire.’ The meaning for all the kinds of vāyu are present in just that way.” [42a]

³⁰⁴. Located at the shoulder blades.

³⁰⁵. Located at the brow.

³⁰⁶. Located in the stomach.

³⁰⁷. Located in the whole body.

³⁰⁸. Located in the eyes and the limbs.

³⁰⁹. Located in the lungs.

310. Located between the flesh and the skin.
311. Located at the soles of the feet.
312. Located in the palms of the hands.
313. Located together with vidyā.
314. Located together with the lamps.
315. Located together with the bindus.
316. Located together with pristine consciousness.
317. Located together with wisdom.
318. Located in all the channels.
319. Located in all the bones.
320. Pervades all the blood.
321. Pervades all the lymph.
322. Located inside of the eyes.
323. Actual vidyā.
324. The five lights.
325. The pure dhātu.
326. The pristine consciousness of the meaning of the signs.
327. The twenty-one introductions.
328. Generates the radiance of vidyā.
329. Generates the radiance of the dhātu.
330. Generates the radiance of light.
331. The ignorant mind.
332. The companion of the mind.
333. Nondual with the life force.
334. Nondual with vidyā.
335. Nondual with the lamps.
336. Nondual with the dhātu.
337. Nondual with wisdom.
338. Generates the object of wisdom.
339. The object of appearances.
340. The lamps.
341. The object of ignorance.
342. The object of the mind.
343. Appearing in pristine consciousness.
344. Appearing in the lamps.

345. Appearing to consciousness.

346. Thoughts.

347. Appearing to the mind.

348. Pervades the aggregates.

349. Pervades an instant.

350. Pervades the bardo.

351. Pervades the signs.

352. Pervades the three instants.

ॐ ह्रीं क्लीं ॐ

“Oh Bhagavān, embodiment of nirvāṇa,
please teach the reality of the transcendent state
of all buddhas of the three times.”

“Further, the recitation of the names of the buddhas of the three times is as follows: The one of the past in time without beginning is said to be Dīpaṃkara. Since a future country of origin does not exist, he is said to be great Maitreya. Since he has appeared with accoutrements and benefits others, it is said he is the great Śākyamuni.

Further, there is a body, a voice, and a mind: the voice is the buddhas of the past, the mind is the buddhas of the future, and the body is the buddhas of the present. The three kinds of buddhas exist like that.

How can there be delusion in unchanging bodhicitta?

Undeluded bodhicitta pervades all sentient beings.

The essence of awakening is equal to all buddhas.

The self-appearance of the lamp of one's vidyā is an object of light

existing in all beings; determined by the self-secret method, [43a]

it is the supreme meaning of the transcendent state of all buddhas,

and it exists as immovably equal to all buddhas.

All buddhas of the three times

are included in body, speech, and mind:

speech is the buddhas of the past,

the mind is the buddhas of the future,

and the body is the buddhas of the present.

All buddhas of the three times

are included in the three kāyas:

the dharmakāya is the buddhas of the past,

the sambhogakāya is the buddhas of the future,

and the nirmāṇakāya is the buddhas of the present.

“They are also perfect in the state of the dharmakāya. Since the dharmakāya is pervaded by the appearance of five lights, it is the sambhogakāya. Since the dharmakāya appears in any way at all, it is the nirmāṇakāya.

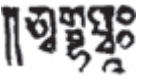
“Since the dharmakāya is free from all thoughts, it is the dharmakāya of dharmakāya. Since the dharmakāya is beyond all extremes of expression, it is the past. Since the dharmakāya does not exist as an object, it is pure and uncontaminated. Since the dharmakāya exists as explained in the present, it exists in the present.

“That is also perfect in the state of vidyā. Since vidyā is without grasping, it is the nature of the dharmakāya. [43b] Since the appearances of dharmakāya are unceasing, it is the nature of the sambhogakāya. Since vidyā arises in any way at all, it is the nature of the nirmāṇakāya. As such, all Dharmas are complete in the state of vidyā.

“If vidyā is recognized to be nonarising, it is the supreme or the pinnacle of all Dharmas. If vidyā is recognized to be unceasing, it is the mirror of all Dharmas. If vidyā is recognized to be unchanging, it is the result of all Dharmas. If vidyā is recognized to be free of a position, it is the view of all Dharmas. If vidyā is recognized to be nonconceptual, it is the bearer of all Dharmas. If vidyā is recognized to be self-appearing, it is the source of all Dharmas. If vidyā is recognized as the destination, it is the resting place of all Dharmas. If vidyā is recognized as dualistic appearances, it is the natural place of all Dharmas. If vidyā is recognized to be without thought, it is the stainlessness of all Dharmas. If vidyā is recognized to be without mind, it is the baselessness of all Dharmas. If vidyā is recognized to be the bindus, it is the progress of all Dharmas. If vidyā is recognized as the five lights, it is the innate body of all Dharmas. If vidyā is

recognized to be objectless, it is the dwelling place of all Dharmas. [44a] If vidyā is recognized to be without activities, it is the conduct of all Dharmas. If the examples of vidyā are recognized, it is the illustrative example of all Dharmas. If the intrinsic signs of vidyā are recognized, it is the shaft of light of all Dharmas. If the substance of vidyā is recognized, it is the seed of all Dharmas. If the apparitions of vidyā are recognized, it is the companion of all Dharmas. If the foundation of vidyā is recognized, it is the trunk of all Dharmas. If the companions of vidyā are recognized, it is the act of abandoning all Dharmas. If the maṇḍala of vidyā is recognized, it is the mind of all Dharmas. Removing doubts in that way is how vidyā is realized.”

22. HOW SENTIENT BEINGS ARE LIBERATED



ONCE AGAIN, Guhyapati made a request:

“Oh compassionate Bhagavān,
the transcendent state of the buddhas of the three times being so,
please explain how sentient beings become liberated.” [44b]

Again came the reply:

“Oh Guhyapati listen!
There are said to be two types of sentient beings:
realized and unrealized.
There are also two systems of liberation:
the system of liberating impure saṃsāra
and the system of liberation into pure pristine consciousness.

The system of liberating impure saṃsāra is
that concepts are only saṃsāra,
which is explained to be the abode of great wailing,³⁵³
the abode of extreme hunger,³⁵⁴
the abode of dullness and delirium,³⁵⁵

the abode of utter coarseness,³⁵⁶
and likewise, the abode of equal proportion,³⁵⁷
and the very blissful abode.³⁵⁸
Unrealized sentient beings cannot escape those.

Even without realization having arisen in their continuums,
sentient beings who have seen the truth
can finally be liberated from those abodes
into the nirmāṇakāya buddhafiels in the ten directions.³⁵⁹ [45a]
That is the system of liberation for the unrealized.

The system of liberation of the realized:

some are liberated into the dhātu of the five lights,³⁶⁰
some are liberated into the dhātu of the five kāyas,³⁶¹
some are liberated into the five clusters,³⁶²
some are liberated into the dhātu of the mirror,³⁶³
some are liberated into the dhātu of the circle,³⁶⁴
some are liberated into the clusters that are above and below,³⁶⁵
and some are liberated into the empty circle.³⁶⁶
That is the system of liberation for the intermediate.

Some are liberated into the color white.³⁶⁷

Some are liberated into the color yellow.³⁶⁸

Some are liberated into the color red.³⁶⁹

Some are liberated into the color green.³⁷⁰

Some are liberated into the color blue.³⁷¹

Some are liberated into the five colors.³⁷²

Some are liberated into the bindus and rays.³⁷³

That is the system of liberation for the average.

Some are liberated by three moments.³⁷⁴ [45b]

Some are liberated by two mirrors and five clusters.³⁷⁵

Some are liberated by fathers and mothers.³⁷⁶

Some are liberated by shimmering appearances.³⁷⁷

Some are liberated by the arising of their own truth.³⁷⁸

Some are liberated by light rays of compassion.³⁷⁹

Some are liberated by two clusters.³⁸⁰

Some are liberated by the pure nature of whatever kāyas appear.³⁸¹

That is the system of liberation for the best.

That is the system of liberation for the realized.”

Again it was asked:

“Oh Bhagavān, lord of realization,
please teach the difference between the realized sentient beings
and the unrealized sentient beings of saṃsāra.”

Again came the reply:

“Amazing! Guhyapati, listen!

Keep my teaching properly in your mind.

The difference between realization and nonrealization
is the twenty-one introductions.

The supreme realization is the introduction.

How can there be realization without an explanation?
 The transcendent state of all buddhas
 is to be understood within the introduction. [46a]
 As such, if the introduction is explained,
 the truth of buddhahood will be seen.
 The truth of buddhahood
 is the vision of the pure appearance of light
 ultimately arriving in the pure buddhafiels,
 fully dwelling on the pure paths,
 and dissolving nondually into the dhātu.
 Having dissolved, light rays shine in the ten directions,
 removing afflictions.
 The experiential range of pure pristine consciousness
 is the manifestation of individual, unimpeded appearances.
 Unimpeded compassion radiates into the ten directions.
 Unimpeded pristine consciousness appears in the field.
 Unimpeded lamps pervade all.
 Unimpeded wisdom engages the meaning.
 This completely unsurpassed, unimpeded, pure dharmadhātu
 should be held in your unequalled mind,
 the unchanging palace of the ultimate vajra.”

353. The great suffering in the hell realms arises from a predominance of the affliction of hatred.

354. The abode of the pretas arises from a predominance of desire; they are tormented with extreme hunger and thirst.

355. The abode of the animals arises from a predominance of confusion.

356. The abode of the asuras arises from a predominance of jealousy.

357. The abode of humans arises from an equal portion of afflictions.

358. The abode of the gods arises from pride.

359. The supreme liberation of those of intermediate capacity.

360. Having seen the appearances of pristine consciousness as one's own object, it is the liberation of the person of the very highest intermediate capacity.

361. Peak of the intermediate.

362. Supreme of the intermediate.

363. Best of the intermediate.

364. Intermediate of the intermediate.

365. Average of the intermediate.

- 366. Ultimate of the intermediate.
- 367. Ultimate of the average.
- 368. Peak of the average.
- 369. Pinnacle of the average.
- 370. Supreme of the average.
- 371. Best of the average.
- 372. Intermediate of the average.
- 373. Average of the average.
- 374. Ultimate of the best.
- 375. Peak of the best.
- 376. Pinnacle of the best.
- 377. Supreme of the best.
- 378. Best of the best.
- 379. Intermediate of the best.
- 380. Average of the best.
- 381. Further, the sense organ that sees that in every instant (in every appearance) the mode of appearance (of every appearance) of pristine consciousness is unimpeded.

23. THE SEED SYLLABLES

ONCE AGAIN, Guhyapati and the ḍākinīs made a request:

“Oh Bhagavān, lord of syllables,
please teach the seed syllables.” [46b]

The one who possesses magic power replied:

“Amazing! Close retinue, listen!
Hold my teaching properly in your mind.
The transcendent state of all buddhas
is not words and syllables,
but appears like words and syllables.
Nevertheless, the great meaning is unravelled with words.
This is also further condensed into the seed syllables.
The meaning of those shall be explained.
The cause that generates all the syllables
is known to be perfect utter purity in *ka*.
The consummation of all phenomena
is perfect in the syllable *a*.
The space of all phenomena
is perfect in the syllable *kha*.
The stainlessness of all phenomena

is perfect in the syllable *ga*.
The knowledge of all phenomena
is perfect in the syllable *nga*.
The play of all phenomena
is perfect in the syllable *ca*.
The stainlessness of all phenomena
is perfect in the syllable *cha*.
The appearance of all phenomena
is perfect in the syllable *ja*.
The experience of all phenomena
is perfect in the syllable *nya*.
The permanence of all phenomena

is perfect in the syllable *ta*. [47a]
The maṇḍala of all phenomena
is perfect in the syllable *tha*.
The annihilation of all phenomena
is perfect in the syllable *ḍa*.
The inherent body of all phenomena
is perfect in the syllable *ṇa*.
The explanation of all phenomena
is perfect in the syllable *ta*.
The emptiness of all phenomena
is perfect in the syllable *tha*.
The knowledge of all phenomena
is perfect in the syllable *da*.
The ignorance of all phenomena
is perfect in the syllable *na*.
The basis of all phenomena
is perfect in the syllable *pa*.
The dharmakāya of all phenomena
is perfect in the syllable *pha*.
The sambhogakāya of all phenomena
is perfect in the syllable *ba*.
The nirmāṇakāya of all phenomena
is perfect in the syllable *ma*.
The empty path of all phenomena
is perfect in the syllable *ya*.
The method of equipoise of all phenomena
is perfect in the syllable *ra*.
The three instants of all phenomena
are perfect in the syllable *la*.

The unimpededness of all phenomena
is perfect in the syllable *śa*.
The pristine consciousness of all phenomena
is perfect in the syllable *ṣa*.
The state of arising of all phenomena [47b]
is perfect in the syllable *sa*.
The cutting off of all phenomena
is perfect in the syllable *ha*.
The wisdom of all phenomena
is perfect in the syllable *kṣa*.
The mind of all phenomena
is perfect in the syllable *kakhaga*.
The nature of all phenomena

is perfect in the syllables *gha, jha, ḍha, dha, bha*.

As such, the significance of the syllables should likewise be understood in all tantras.

The name and sound of the syllables should be understood in this way in all tantras.

The location and use of the syllables should be understood in this way in all tantras.

Regarding the appendages and branches:

the *gi gu* is explained as the syllable of light,

the *greng bu* is explained as the syllable of the path,

the *na ro* is explained as the syllable of the expanse,

and the *nāda* is explained as the syllable of dharmatā.

Those are the four upper syllables

asserted to be syllables of the lamps.

The *zhabs kyu* is explained as the syllable of compassion,

the *ya ta* is explained as the syllable of pervasion,

the *ra ta* is explained as the syllable of arising,

and the *la ta* is explained as fastening a designation on whatever arises.”

Again it was asked:

“Oh Bhagavān Vajradhara,
the seed syllables being so,
please explain the appendages.” [48a]

Again came the reply:

“Amazing! Guhyapati, listen!

The explanation of the appendages of the letters is as follows:

All syllables are explained by appendages.

The vowel diacritics are explained under the power of the appendages.

In that respect, all syllables

are included in two systems of explanation:

the system of the explanation of *nirvāṇa*

and the system of the explanation of *saṃsāra*.

The syllables of *nirvāṇa* are explained

to be the appendages and the vowel diacritics.

The syllable of impure *saṃsāra*

is explained for the first one, *ma*.

As such, two systems of explanation unravel the meaning of all syllables.

“Ko kō, ke ké, ki kī, ku kū, kya kyā, kra krā, kaṃ kā, kho khō, khe khē, khi khī, khu khū, khyā khyā, khra khrā, khaṃ khā, go gō, ge gē, gi gī, gu gū, gya gyā, gra grā, gaṃ gā, gho ghō, ghi ghī, ghu ghū, ghyā ghyā, ghra ghrā, ghaṃ ghā, ngo ngō, nge ngē, ngi ngī, ngu ngū, nga ya ngā ya, nga ra nga rā, ngaṃ ngā, co cō, ce cē, ci cī, cu cū, ca ya cā ya, ca ra cā ra, caṃ cā, cho chō, che chē, chi chī, chu chū, cha ya cha yā, cha ra cha rā, [48b] chaṃ chā, jo jō, je jē, ji jī, ju jū, ja ya jā ya, ja ra jā ra, jaṃ jā, nyo nyō, nye nyē, nyi nyī, nyu nyū, nya ya nyā ya, nya ra nyā ra, nyaṃ nyā, to tō, te tē, ti tī, tu tū, ta ya tā ya, ta ra tā ra, taṃ thā, tho thō, the thē, thi thī, thu thū, tha ya thā ya, tha ra thā ra, thaṃ thā, do dō, de dē, di dī, du dū, da ya dā ya, da ra dā ra, daṃ dhā, dho dhō, dhe dhē, dhi dhī, dhu dhū, dha ya dhā ya, dha ra dhā ra, dhaṃ dhā, no nō, ne nē, ni nī, nu nū, na ya nā ya, na ra nā ra, naṃ nā, to tō, te tē, ti tī, tu tū, ta ya tā ya, tra trā, taṃ tā, tho thō, the thē, thi thī, thu thū, tha ya thā ya, tha ra thā ra, thaṃ thā, do dō, de dē, di dī, du dū, da ya dā ya, da ra dā ra, daṃ dhā, dho dhō, dhe dhē, dhi dhī, dhu dhū, dha ya dhā ya, dhra dhrā, dhaṃ dhā, no nō, ne nē, ni nī, nu nū, na ya nā ya, na ra nā ra, naṃ nā, po pō, pe pē, pi pī, pu pū, pya pyā, pra prā, paṃ pā, pho phō, phe phē, phi phī, phu phū, phyā phyā, phra phrā, phaṃ phā, bo bō, be bē, bi bī, bu bū, bya byā, bra brā, baṃ bā, bho bhō, bhe bhē, bhi bhī, bhu bhū, bhya bhyā, bhra bhrā, bhaṃ bhā, mo mō, me mē, mi mī, mu mū, mya myā, mra mrā, maṃ mā, yo yō, ye yē, yi yī, yu yū, ya ya yā ya, ya ra yā ra, yaṃ yā, ro rō, [49a] re rē, ri rī, ru rū, ra ya rā ya, ra ra rā ra, raṃ rā, lo lō, le lē, li lī, lu lū, la lā ya, la ra lā ra, laṃ lā, śo śō, śe śē, śi śī, śu śū, śa ya śā ya, śa ra śā ra, śaṃ śā, so sō, se sē, si sī, su sū, sa ya sā y, sra srā, saṃ sā, ho hō, he hē, hi hī, hu hū, ha ya hā ya, hra hrā, haṃ hā, kṣo kṣō, kṣe kṣē, kṣi kṣī, kṣu kṣū, kṣa ya kṣā ya, kṣa ra kṣā ra, kṣaṃ kṣā.

382 “A/tha/a,³⁸³ kaṣa/cakaṣi/thakaṣi,³⁸⁴ khama/vakhama/chakhama,³⁸⁵ ga/langaga/caga,³⁸⁶ gha/khagha,³⁸⁷ dha,³⁸⁸ caka/ngacaka,³⁸⁹ chaj/chachaja/cachaja,³⁹⁰ jata/gajata/thajata,³⁹¹ jaha/khajhaha,³⁹² nyācanyā,³⁹³ ṭa/caṭa/thaṭa;³⁹⁴ ṭhā/phathā/saṭha,³⁹⁵ ḍana/naḍana/khaḍa,³⁹⁶ ḍha/khaḍhaha/khaḍhaha,³⁹⁷ ṇā/gaṇā,³⁹⁸ ta/nata/lata,³⁹⁹ tha/nathā/ratha,⁴⁰⁰ da/jada/tada,⁴⁰¹ daha/rdaha/radaha,⁴⁰² na/chana,⁴⁰³ paabapaa/thapaa,⁴⁰⁴ phaka/daphaka/raphaka,⁴⁰⁵ [49b] bā/thabā,⁴⁰⁶ bha/thabha/thadha,⁴⁰⁷ maa/kamaa/yamaa,⁴⁰⁸ yaśa/thayaśa/thayaka,⁴⁰⁹ rala/rabarala/carala,⁴¹⁰ lama/khalama,⁴¹¹ śata/thaśata/waśa,⁴¹² bha/cabha/mabha,⁴¹³ saha/khalama/chasaha,⁴¹⁴ hama/sadhama/hama,⁴¹⁵ kṣaḥ/kṣa.⁴¹⁶

“As such, when the meaning of the syllables is applied, it is likewise applied to the basis, dharmatā, and is explained from the perspective of the subscripts. The explanation from the branches⁴¹⁷ is explained extensively as above.

The concise explanation is as follows:

ṁṭīīēōKyāyarāraūu⁴¹⁸

ṁṭīīēōKhyāyarāraūu⁴¹⁹ [50a]

ṁṭīīēōGyāyarāraūu⁴²⁰

ṁṭīīēōGhyāyarāraūu⁴²¹

ṁṭīīēōNgyāyarāraūu⁴²²

ṁṭīīēōCyāyarāraūu⁴²³

ṁṭīīēōChyāyarāraūu⁴²⁴

ṁṭīīēōJyāyarāraūu⁴²⁵

ṁṭīīēōJhyāyarāraūu⁴²⁶

ṁṭīīēōNyyāyarāraūu⁴²⁷

ṁṭīīēōṬyāyarāraūu⁴²⁸

ṁṭīīēōṬhyāyarāraūu⁴²⁹

ṁṭīīēōDyāyarāraūu⁴³⁰

ṁṭīīēōDhyāyarāraūu⁴³¹

ṁṭīīēōNyāyarāraūu⁴³²

ṁṭīīēōTyāyarāraūu⁴³³

ṁṭīīēōThyāyarāraūu⁴³⁴

ṁṭīīēōDyāyarāraūu⁴³⁵

ṁṭīīēōDhyāyarāraūu⁴³⁶

ṁṭīīēōNyāyarāraūu⁴³⁷

ṁṭīīēōPyāyarāraūu⁴³⁸

ṁṭīīēōPhyāyarāraūu⁴³⁹

ṁṭīīēōByāyarāraūu⁴⁴⁰ [50b]

ṁṭīīēōBhyāyarāraūu⁴⁴¹

ṁṭīīēōMyāyarāraūu⁴⁴²

ṁṭīīēōYyāyarāraūu⁴⁴³

ṁṭīīēōRyāyarāraūu⁴⁴⁴

ṁṭīīēōLyāyarāraūu⁴⁴⁵

ṁṭīīēōŚyāyarāraūu⁴⁴⁶

ṁṭīīēōṢyāyarāraūu⁴⁴⁷

ṁṭīīēōSyāyarāraūu⁴⁴⁸

ṁṭīīēōHyāyarāraūu⁴⁴⁹

ṁṭīīēōKṣyāyarāraūu⁴⁵⁰

That is the explanation of the branches.

“Further, the manner of explanation is as follows:

The explanation for the subscripts and the branches
is the explanation of the subscripts.

The seed syllables are applied to the meaning.

The system of explaining the syllables is explained according to the sound.

At the beginning, there were no syllables. [51a]

The significance of the syllables exists in all tantras.”

382. Since different shapes of syllables occur in the three original manuscripts, all three are written here.

383. Nonarising.

384. The three kāyas are included in the pure dhātu.

385. Dharmatā is included in the unfabricated, pure dimension.

386. The elements and five pristine consciousnesses.

387. The empty, pure five pristine consciousnesses.

388. Saṃsāra and nirvāṇa are nondual.

389. The four visions and three kāyas.

390. The way the unceasing visions arise.

391. Whatever arises.

392. Pristine consciousness of the elements.

393. Demonstrates wisdom is without arising or decline.

394. Permanent.

395. Pristine consciousness.

396. Emptiness that possesses a core of pristine consciousness.

397. Emptiness.

398. Gathering.

399. Demonstrates the permanent kāya of wisdom.

400. The intrinsic ornament of emptiness.

401. The seal of emptiness on annihilation.

402. The seal of purity on annihilation.

403. The seal of the kāyas on the body.

404. Emptiness arising in emptiness.

405. Unchanging.

406. Ignorance.

407. Demonstrated as inseparable with vidyā.

408. Nonfabrication explained as the dimension of Samantabhadrī.

409. Without analyzing the extremes, wisdom arises as the appearance of the three kāyas.

410. The realization of the pristine consciousness of transcendent compassion.
411. The dharmatā that severs signs.
412. The empty appearance of the basis of unchanging wisdom.
413. The ground of empty annihilation.
414. Insubstantial.
415. The ultimate path of unchanging, pure clarity arrayed in the *ha* of the pristine consciousness of emptiness is explained as nonexistence. The pure *a* explains the arising of the meaning from the kāya of bliss and explains that there is no change on the fully arrayed vajra path.
416. The sūtra of the pristine consciousness of wisdom appearing in the field of nonarising pristine consciousness.
417. TN: vowel diacritics.
418. The five paths of the unceasing appearances of the five lights arising from the dharmakāya arise as the untainted, pervading mind, inseparable with the dhātu.
419. Since the light from the sambhogakāya is made into the path, because one now possesses compassion, three things are possessed: the manner of arising, compassion, and pervasiveness.
420. Three things are possessed: the manner of arising, compassion, and pervasiveness. These are included in the field of light that is the short path arising from the nirmāṇakāya.
421. Emptiness with the cause.
422. The saṃsāric field arises as the pristine consciousness of nirvāṇa; pristine consciousness naturally arises in the field, beyond the pristine consciousness of nirvāṇa and emptiness.
423. Appearances arise as stainless, undifferentiated pristine consciousness.
424. Since the pristine consciousness that appears in the palace of the dharmadhātu is beyond extremes, the display of pristine consciousness is unimpeded.
425. The pristine consciousness arises that experiences the domain of appearances.
426. There is no impediment in the compassion of the buddha tathāgatas of the three times.
427. There is no ultimate limit in wisdom, the vast dhātu that has abandoned the extremes of emptiness.
428. Ignorance is the foundation of saṃsāra, the all-basis is the foundation of pristine consciousness, and pristine consciousness is the foundation of the field.
429. Demonstrates when there are appearances in the body, when the path appears, and when appearances pervade all.
430. The pristine consciousness of the path of appearances is not grasped.
431. There are no limitations on the path of empty wisdom.
432. There are no limitations on the path of the interior passage of the vajra.
433. The seal of emptiness is impressed on concepts.
434. Everything is shown in the dhātu.
435. The appearance of annihilation.
436. Dharmatā is beyond annihilation.

437. Different dharmas are explained for different bodies of sentient beings.
438. The tantra is gathered from miraculous sound and supports pristine consciousness.
439. Pristine consciousness appears as an object on the five noble paths.
440. The obstructors of ignorance are cleared away in the appearances of the pristine consciousness of vidyā.
441. The dharmadhātu is explained as a circle.
442. Ignorance does not exist in the object of engagement, thoughts do not exist in the appearances of the path of pristine consciousness, and mind does not exist in the wisdom of the vāyu of movement.
443. Demonstrates the measure and explains the location of pristine consciousness.
444. Demonstrates that there is no cause for wisdom of the authoritative path; there is no position with respect to the conduct of the path, equal taste; and there is no appearance of the path of appearing objects.
445. Whether or not there can be an appearance for something existent, because there is no existence in appearances, the wisdom of clarity and emptiness that cannot be apprehended is beyond the extreme of pure emptiness.
446. The wisdom that appears in the field ripens the continuum of the path and gathers pristine consciousness in space.
447. Having achieved inner heat, one arrives at the final result.
448. Having encountered the intrinsic luminescence of the elements and taken appearances into the path, vidyā acquires its own field, wisdom gathers into the dhātu, and appearances are liberated on the path.
449. The state of purity is mounted with purity, the goal of pristine consciousness is reached with pristine consciousness, the path is acquired with the path, the dhātu dissolves into the dhātu, and the ultimate result is reached.
450. Having taken nonarising into the path, appearances are carried to the mother; pristine consciousness arises in the field; since the dhātu is encountered in appearances, the lamp, the field, and pure appearance are seen.

24. THE METHOD OF THE EQUIPOISE OF VIDYĀ

॥५५३३५३॥

ONCE AGAIN, Guhyapati asked:

“Oh Bhagavān with a pure kāya,
the explanation of the syllables being so,
please teach the method of the equipoise of vidyā.”

The Vajrakāya replied:

“Oh Guhyapati, listen!
Tell us, what is the meaning of your name?”

Guhyapati replied:

“Oh compassionate Bhagavān!
The meaning of my name (Phyag na rdo rje, Vajrapāṇi) is described as
follows:
The meaning of *in hand* (*phyag na*) is bearer,
the meaning of *stone* (*rdo*) is vidyā,
and the meaning of *lord* (*rje*) is the variety
that arises as play in pristine consciousness.
The lamp of secret vidyā
exists in all, but is secret.
That is how the meaning of my name is described.”

Again, he requested:

“Oh Compassionate Bhagavān,
the meaning of my name being so described,
please teach the method of the equipoise of vidyā.” [51b]

Again, the bhagavān replied:

“Oh Guhyapati, listen!

You must understand it in your mind.

The method of the equipoise of vidyā is as follows:

In the nonconceptual pure essence

there is no grasping to the clear result.

Since there is no perceptual object of conceptual grasping,

leave vidyā in the state without activity.

Insubstantial, intrinsically clear samādhi is left

in the pristine consciousness free of conditions.

The samādhi of the clear diversity is left

in the pristine consciousness of a single recognition.

The samādhi of the flowing river is left

in the appearance of pure pristine consciousness.

The self-liberated samādhi free of grasping is left

without action or agent.

The samādhi of nondual clarity and emptiness is left

at the site of both permanence and annihilation.

The samādhi of the distinct five kāyas is left

in the core of empty pristine consciousness.

The samādhi of nonconceptual vidyā is left

in the appearance of the kāyas and pristine consciousnesses.

The samādhi of unchanging vidyā is left

in the middle of the dimension of the secret heart center.

The two lamps are unimpeded

in the middle of the dimension of the empty sky.

Unchanging vidyā is left on each object.

The meaning of the lamp of the empty bindu is the vajrakāya. [52a]

Resembling the syllable *naro*,

the field of empty space is the lamp of the vidyā dhātu,
which pervades all migrating beings.”

Once again, Guhyapati made a request:

“Oh Bhagavān, kāya of method,

please distinguish between the lamp of the empty bindu

and the lamp of the vidyā dhātu.

Take this from the depths of your mind,

and please answer us, the retinue with faith and devotion.”

Again the bhagavān replied: “Oh Vajrapāṇi, listen! Hold my teaching properly in your mind. All of secret mantra is complete in two lamps. The difference between them is as follows: The lamp of the empty bindu possesses mental effort. Since there is effort, the meaning of the lamp is not realized. The

lamp of the vidyā dhātu is free from mental effort and engages the dhātu of pristine consciousness.

“Further, having placed vidyā in the eyes, [and the eyes] on the clear and pure sky, when one looks, one will see a vision:

“The dhātu is adorned with kāyas;
understand it is like this for everyone.
The center of the lamp of the vidyā dhātu
is the luminous kāya of empty pristine consciousness,
seeming to move and flutter,
and likewise, emanating diversely.
If stability is attained,
that [movement] dissolves into the state without coming or going.
Where can there be moving and fluttering?
That is attaining stability.
Having given rise to such an understanding,
the dhātu adorned with kāyas
is to be understood like this for everyone.
The dhātu arising as an appearance of light

in unchanging vidyā,
seen as filling space,
is the kāya adorned by the expanse.
As such, there are two kinds of lamps
understood to be inseparable;
inseparable in the meaning of nonarising,
one will be liberated on the ultimate stage of original purity.”

25. THE ENUMERATION OF WORLDLY SCHOOLS



ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of the great vehicle,
the method of equipoise of vidyā being so,
please teach the divisions of the vehicles.”

Again, the one with great compassion replied in the following way: [53a]

“Oh Guhyapati, listen properly!
My teaching removes mental concepts.
The divisions of the vehicles are as follows:
concise, very extensive,
and most extensive.

The most extensive
numbers eighty-four thousand and is inconceivable,
totally vast beyond number—
inconceivable, inestimable,
inexpressible, and totally beyond imagination.

The very extensive is asserted
in nine divisions as follows:
There are the vehicles of śrāvakas, pratyekabuddhas,
and likewise, bodhisattvas.

The vehicles of Kriyā, Ubhayā,
and likewise, Yoga are explained.
There are the vehicles of Mahāyoga, Anuyoga.
and likewise, the Great Perfection, Atiyoga.
As such those are explained as the nine kinds
of great teachings of the Dharma.”

Again, Guhyapati made a request:

“Amazing! Bhagavān Vajradhara,
please teach the system of explaining the vehicles.”

Again came the reply:

“Amazing! Guhya Vajrapāṇi,
though my vehicles are inconceivable,
they are included in two categories:
saṃsāra and nirvāṇa.

Further, saṃsāra includes [53b]
the false view and the eternalist view.

The false vehicle

is held to be 360 beliefs in a self.

Three hundred are explained to be in the dhātu.

Sixty are explained in the following way:

1.
the Sāṃkhya who speak falsely,
2.
the Vaiśeṣikas who advocate intrinsic causation,
3.
Kumārila the great and the advocates of deviation,
4.
the holders of the treatises of Āviddhakarṇa,
5.
the Guhyas who rely on five fires,
6.
those who burn their bodies with sesame oil-soaked ignited cotton,
7.
the trident asceticism,
8.
the asceticism of offering and gatherings,
9.
the asceticism of removing the flesh from the body, and
10.
the conduct of appearing like a dog.

In this way, through a slight clairvoyance
of how the blessings of the buddhas appear,
there is the practice of false asceticism.

The partial views are the following:

- 11.

- the view of a creator,
12. taking the creator as the path,
 13. those who show the meaning of eternalism,
 14. those who advocate unchanging permanence,
 15. those who advocate conditional permanence,
 16. those who advocate the cause as permanent,
 17. those who advocate the result as permanent,
 18. those who assert the path depends on permanence,
 19. those who assert conduct as eternal, [54a]
 20. those who assert annihilation in which there is no ultimate eternity,
 21. those who have the aspect of eternalists,
 22. those who prioritize inauthentic evil mantras,
 23. those who prioritize fortune-telling and divination,
 24. those who prioritize insignificant magic,
 25. those who rush into debate,
 26. those who practice asceticism,
 27. those who are attached to this world,
 28. those who are attached to their own activities,
 29. those who wear wool,
 30. those who wear cotton robes of invincibility,
 31. those who prioritize insignia,
 32. those who advocate depending on actions,

33.
those who refute others with their knowledge,
34.
those who advocate acausal annihilation,
35.
those who advocate total voidness,
36.
those who advocate the view of the interrupted cause and interrupted result,
37.
those who advocate the interrupted path and interrupted pristine consciousness,
38.
those who advocate great, permanent annihilation,
39.
those who advocate the annihilationism of the path and the permanent annihilation of the result,
40.
those who advocate the annihilationist view of false thinking,
41.
those who advocate the great void of annihilation,
42.
the Vedāntins who advocate secrecy,
43.
the deviant tīrthikas who resemble [Buddhists],
44.
the tīrthikas of mental appearances,
45.
the tīrthikas who grasp deluded vision,
46.
the tīrthikas who generate hatred,
47.
the tīrthikas who claim mind has shape, [54b]
48.
the tīrthikas who say grasping is meaningless,
49.
the tīrthikas of deviant claims,
50.
the tīrthikas who say permanence is meaningless,
51.
Kani and
- 52.

Mātsarya,
53.
Bhasira and
54.
Kaśīśa,⁴⁵¹
55.
Saṃbhira and
56.
Dhasiṅg,
57.
Katipa and
58.
Saṃgha,
59.
Śaṅkara, and
60.
Dheśaka.

Also, when those are summarized,
there is eternalism and annihilationism.
The meaning of the annihilationist view is as follows:
A uniform, limitless, total void
is like interrupted empty space;
perceived as a natureless annihilation,
the meaning of the annihilated result is voidness.

The permanence that is not a void,
the philosophy of the vehicle of eternalists,
is the philosophy of a permanent eternity.
This substantial permanent cause is as follows:
The nature of a cause
in the center of one's heart center
is not produced from the causal material of the father,
is not dependent on the condition of the mother,
is as large as a large bean,
is as small as a small mustard seed
or as small as the tip of a hair,
and is glossy, round, white, and clear.
That is the nature of the cause
that has always existed eternally without changing.
Since it and the aggregates of traces
are present as an inseparable unity, [55a]

this is held to be the tenet of the eternal cause.

The eternal result is as follows:

The creator⁴⁵² and Maheśvara
cause one to be born at their own level
after first abandoning this body
through the qualities of serving and making offerings to them.
The actions done by the creator and Maheśvara
are held to be the eternal result.

Both kinds, eternalism and annihilationism,
are in conflict with their own purpose.

Such false views as those
are held to be gathered into four:

tīrthikas, extremists,
hedonists, and cārvākas.

The system of explaining these is as follows:

Tīrthikas maintain permanent eternalism;
extremists maintain partial eternalism, partial annihilationism;
nihilists maintain that annihilation means total annihilation;
and cārvākas maintain the annihilation of karmic results.

As such, the 360 views
can also be gathered into four categories.

Further, those can be included
in eternalism and annihilationism.

Those also are included in meaningless nihilism.

This is the extent of the worldly views.”

⁴⁵¹. Also Kabhiśa.

⁴⁵². TN: *Phywa* is used here as a native Tibetan equivalent of a creator god such as Maheśvara. The term generally means prosperity, good fortune, and so on.

26. THE ENUMERATION OF THE VIEWS OF SELF

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the enumeration of schools that have a view of self being so,
please teach the system of explaining them.”

Again the bhagavān replied:

“Amazing! Guhyapati, listen!
Listen properly to my teaching:

1.

The Sāṃkhya position incorrectly holds that *rajas*, *tamas*, and *sattva* are permanent. They also maintain that confusion generates the basis, desire generates happiness, and hatred is held to turn back armies. That is the scriptural position of Sāṃkhya.

2.

The Vaiśeṣika view is that the external aggregates, elements, and sense bases are viewed as composed of subtle particles. Further, after those have been apprehended by an apprehender, the atoms are enumerated thus: this is the cause of perishing, this is the cause of being empty, and this is the cause of emptiness that is nothing at all. This body is discarded. The mind is latent in space. The body is latent in the atoms, [56a] dwelling in the extreme of emptiness that is nothing at all.

3.

The philosophy of Kumārila holds that the body is without a mind; the mind does not exist in the body. Since the mind does not exist, as soon as the body is discarded, it is held to become an emptiness that is nothing at all.

4.

Āviddhakarṇa’s philosophy is that the appearance in this life is seen temporarily as permanent, but ultimately, this appearance is asserted to be impermanent. It is asserted that, in the appearance of the next life, one is eternal in the retinue of the creator or Maheśvara.

5.

Concerning the Guhyas who rely on five fires: Since a person living in a *nirmāṇakāya* buddhafield of a buddha has set out lamps, he sees a buddha from the five lights of pristine consciousness through a slight clairvoyance and experiences five fires. He then prepares a log of sandalwood with sesame oil and sets five heaps of fire, burning his own body.

6.

The so-called ignited-cotton ones wrap their bodies in cotton soaked in oil, then set fire to themselves. [56b] They also completely burn their own bodies.

7.

The ascetic practice of the trident is this: having planted a trident in the ground, they leap upon it and practice asceticism.

8.

There are also some who leap from cliffs or into ravines and crush their bodies.

9.

The ‘conduct of grasping the false’ is this: Having stripped the skin from one’s body, one is buried in a pit (excluding one’s shoulders and head). Or one allows charnel ground birds to eat one’s body.

10.

‘Incorrect animal behavior’ is practicing the appearance of dogs, which also is a practice of false asceticism.

11.

Those who assert a creator as a cause hold that it is like the creative activity of a skilled carver who fashions the different forms of men and women. Also, the one holding a false Dharma asserts that having engaged in actions through his own clairvoyance, subsequently he is born in the retinue of the creator or Maheśvara.

12.

The philosophy of taking the creator into the path holds that having engaged in the activities of householders and so on in this world, [57a] later on, one abandons one’s body. Then, having been welcomed by the creator or Maheśvara, one abides on the terraces of Sumeru.

13.

The view that indicates the meaning of eternalism holds that one is eternal oneself, but others are sent into total nonexistence because of annihilation.

14.

Further, the advocates of permanent eternalism maintain the definite assertion of a nature in the ultimate—a great, unchanging permanence.

15.

The advocates of temporary eternalism maintain the view of ultimate

annihilation and conditional permanence.

16.

The view that the cause is permanent holds that there is a substantial cause in the center of one's heart center that is round, white, the size of a bean, does not come from the father, does not grow through the condition of the mother, and is held to be permanent.

17.

The view that the result is permanent holds that the cause is impermanent, that is, the mind is not real, but the result is permanent and definitely claimed to be the creator or Maheśvara.

18.

The view that there is a path in permanence holds that the cause is impermanent (the mind is not real), the result is impermanent, and [57b] one arrives without assistance from the creator or Maheśvara. The path being permanent means that the creator or Maheśvara abides on top of Sumeru. It is held that one abides on the path there.

19.

Those who assert that conduct is permanent maintain that the cause and result are impermanent, but since conduct is permanent, there is liberation, because one's house, country, and so on, all are permanent substances. Whatever appears in this life is permanent.

20.

The view of annihilation where the ultimate is not permanent is a view that annihilation is the ultimate.

21.

The annihilationists are the ones who practice the tenet of eternalism in this life.

22.

Those who make evil mantras important perform wrathful destructive activities due to prioritizing evil mantras, advocating evil, and asserting clinging to those as the result.

23.

Those who prioritize fortune-telling and divination are concerned only with happiness in this world and say nothing about the next life.

24.

Those who prioritize insignificant magic reverse armies with magic in this life and also try to dominate the next life with magic, wishing to be reborn in the retinue of the creator or Maheśvara.

25.

Those who rush into debate are those [58a] who comprehend their own truth and ultimately hope to refute their opponents.

26.

There are also those who make false asceticism important.

27.

Those who cling to this life are the worldly cārvākas who engage in the activities of this life.

28.

Further, having taken their own position as truth, they also kill others.

29.

There are some who seek meaning through what they wear; further, others seek meaning by wearing wool.

30.

Those who wear only cotton wrap their bodies in cotton and claim this develops inner heat.

31.

There are those who bear the khaṭvāṅgha staff and drum as insignia, claiming ‘I am a nirmāṇakāya.’

32.

There are those who depend on the meaning of ‘whatever actions you do will benefit me.’

33.

Having overthrown an opponent through their own knowledge, they say ‘I did it’ and depend on that meaning.

34.

There are those who claim the cause is annihilated and totally void like space.

35.

There is also the claim of total voidness, that is, ‘my body is void.’ [58b]

36.

There is also the claim that the cause is annihilated and the result is annihilated. An annihilated cause is holding the mind to be unreal. The annihilated result is the claim that there is no creator or Maheśvara.

37.

The annihilated path is not refuted, but those who assert that pristine consciousness is annihilated claim there is no buddhahood.

38.

There are those that claim total voidness because without a cause there is also no result.

39.

There are those who claim that there is conditional annihilation on the path, but the result is always annihilated.

40.

There are those of incorrect thinking who take life and claim there is benefit from taking life.

41.

There are those who claim emptiness of annihilation: ‘When you are annihilated, because I too am annihilated, we are empty and nonexistent.’

42.

The Vedāntins claim, ‘Just as space is empty, there is total emptiness that is unreal. There is an aspect that can appear to the sense organs.’

43.

The so-called ‘deviant tīrthikas who resemble [Buddhists]’ deviate from being equivalent with insider Buddhists, and are only deviants because they are mistaken about Buddhist philosophy. [59a]

44.

There are those who conceive appearance to be ‘apparitions of the mind,’ who also teach, ‘Everything is shown to be an apparition.’

45.

There are those who claim, ‘These deluded appearances are real because there is nothing in the ultimate.’

46.

There are those who claim, ‘Elemental spirits are destroyed by giving rise to hatred; son of a good family, abide in hatred.’

47.

There are those who claim, ‘This mind has a shape. Since one is a Buddha, there is nothing to contrive here.’

48.

There are those who claim, ‘It is enough to rely only on the meditation on the form of the deity.’

49.

There are those who claim, ‘Since I am a tīrthika, speaking as if one is debating tīrthikas is a deviation.’

50.

There are those who claim, ‘Since this alone is permanent, there is nothing worth doing in this life.’

51.

Kanipa maintains that, ultimately, the ultimate is a total void.

52.

Mātsarya maintains that since appearances are exhausted and emptied, there is the suffering of fear.

53.

Bhasira holds that there is no special ultimate at all, but the common ultimate is asserted to be whatever it is. [59b]

54.

Kabhiśa maintains there is no common ultimate, but the special ultimate is asserted to be whatever it is.

55.

Sindhara maintains there is no ultimate at all.

56.

Basipa maintains the ultimate is all there is.

57.

Katipa maintains everything exists ultimately until one stops breathing; then, there is annihilation.

58.

Samgha maintains that [the ultimate] takes on the appearance of the samgha.

59.

Śaṅkara maintains that impermanence and aspects are the truth. The truth of the impermanent body is the truth of the creator or Maheśvara.

60.

Dheśaka maintains that to summarize everything, it is all included in the creator or Maheśvara. The creator or Maheśvara lives on the top of Sumeru.

“Likewise, the countless views of a self are included in two: the eternalist view and the annihilationist view. Countless views of self come from those two. Likewise, son of a good family, because you have avoided entering a false path, I have summarized the views of a self and explained them.” [60a]

PART II

The Foundation

27. THE NINE PROGRESSIVE VEHICLES

॥ अङ्गसूत्र ॥

ONCE AGAIN, Guhyapati made a request to Vajrasattva:

“Oh Bhagavān, lord of the great vehicle,
please teach the system of explaining the vehicles.”

Again he replied:

“Oh Guhyapati, listen!
Guhyapati, you should hold
the gates of the vehicles in your mind.
I shall show you the concise meaning.

Further, the vehicle of the śrāvakas is as follows:
the entryway is the four truths.
This is the entryway of śrāvakas in general.

The divisions are asserted to be two:
Vaibhāṣika and Sautrāntika.
The Vaibhāṣika view maintains
that the aggregates, elements, and sense bases
are like a pasture of cattle.⁴⁵³

If that is seen by one’s mind,
it is held to be in the form of particles and subtle particles.
Similarly, having destroyed [an entity’s] shape,
one meditates on its emptiness.

The view of Sautrāntika
has the nature of scriptural citations. [60b]
They maintain that the result of the tenth stage is obtained
through meditating with the three wisdoms:
the trio of hearing, reflection, and meditation.

The general meditation of śrāvakas
is meditating on the four truths.
The result is asserted to be four kinds.

Further, the system of meditation is
held to be meditating on the cessation of suffering
and abandoning the source of suffering.

The system of meditation on cessation is as follows:
Having gone to a place where one is not attached
to the outer elements,
first, one becomes accustomed to the diet.
Having become accustomed to the diet,
one then meditates on concentration and samādhī,
meditating only on a nonconceptual concentration.
They [the Sautrāntikas] hold that the result will be obtained
during the dispensation of the Victor Maitreya.
Abandoning the source [of suffering]
is held to be freedom from the thought of food
and severing the stream of the source of suffering.

Further, one meditates on the antidote to hatred
and removes all afflictions.
The meditation of the stages and paths is
the meditation that serves as the antidote to desire
and the meditation that serves as the antidote to confusion. [61a]
Similarly, the meditation of the path is
asserted to be the abandonment of suffering.
The system of cultivating the path is as follows:
For the meditation of the antidote to desire,
in the middle of one's forehead
there is an area of white bone the size of a thumb
visualized to be shining with white light.
That area increases, becoming the size of one's head.
It is then visualized as the size of one's body.
It is then visualized to the extent of where one can see.
Then visualize that it includes all appearances.
As such, the billion worlds become white.
Having become familiar with that whiteness in that way,
the suffering of desire is abandoned.

To abandon the suffering of confusion:
On the top of one's crown
visualize that there is a clear and pure lamp,

which illuminates one's consciousness [*śheṣ pa*].

Thoughts are contemplated as empty.

Through that the suffering of confusion is abandoned.

As such, through the meditation of the four aspects,
one obtains four results.

If it is asked what are the four results,⁴⁵⁴ they are as follows:

The result of meditating on cessation

is the attainment of stream entry

and the attainment of the first stage, Joyful. [61b]

Further, the stages as far as the seventh stage [are attained].

Through the nature of meditating on the source of suffering,
one obtains the state of a once-returned or a never-returned;

the stages as far as the eighth stage are attained.

Through the qualities of cultivating the path,

one obtains the result of an arhat.

One obtains the final goal of the tenth stage.

When dwelling on the stages and paths,

one listens and hears.

Each bodhisattva up to the seventh stage

listens to their own teacher.

The bodhisattvas on the eighth stage

listen to the *nirmāṇakāya*

but do not see it in person;

it is seen through blessings.

The *śrāvaka* vehicle is asserted in that way.”

Once again, Guhyapati made a request:

“Oh Bhagavān, lord of the great vehicle,

the *śrāvaka* vehicle being so,

please teach the view of the *pratyekabuddha* vehicle.”

Again came the reply:

“Oh Guhyapati, listen!

The tenets of the *pratyekabuddha* sūtra division

are the entryway of the twelvefold dependent origination.

The view realized is the selflessness of persons,

but they consider the self of phenomena to partially exist. [62a]

The discipline to protect is protecting 250 vows.

The stages of meditation are meditating on nonconceptual dharmatā.

They obtain power by becoming familiar
with internal and external dependent origination,
which is held to be the measure of the final result.
Further, the illustrative example follows.
For example, like a cadaver in a charnel ground,
after going to a charnel ground,
the illustration with the example is the thought
“Where did this cadaver come from? What thing is this now?”
That thought arises from ignorance.
Formations originate from ignorance.
Consciousness originates from formations.
Name originates from consciousness.
The nature of matter originates from name.
The six sense organs originate from matter.
Contact originates from the six sense organs.
Sensation originates from contact.
Craving originates from sensation.
Addiction originates from craving.
Becoming originates from addiction.
Birth originates from becoming.
Aging originates from birth.
Illness originates from aging.
Death originates from illness.
The twelvefold dependent origination is meditated upon in that way.
The quality of such meditation is
the attainment of the result of the tenth stage. [62b]

There are also the eight unpleasant meditations:
Having gone to the edge of a charnel ground,
one should reflect on a body in the following way:
its form is blue-green.
After that, its form is held to be red.
The form darkens.

Likewise, the form rots.
It becomes infested with maggots.
The form bursts.
Likewise, the form becomes pallid.
In this way, there are eight unpleasant meditations
as an antidote to desire.

Since there was no listening and hearing,
therefore, it is held to be the vehicle of the pratyekabuddhas.”

One again, Guhyapati made the following request:

“Oh Bhagavān, lord of the great vehicle,
the pratyekabuddha vehicle being so,
please teach the view of the bodhisattva vehicle.”

Again came the reply:

“Amazing! Guhyapati, listen!
Hold my teaching properly in your mind.
The bodhisattva vehicle
has two kinds of entryways:
ultimate and relative.
The branches of discipline to guard
are the eighty-five vows.
The view that is realized is the pristine consciousness of emptiness.
[63a]

The ultimate and relative are as follows:
The relative is asserted to be two types,
false and true.

The false relative
is all phenomena that appear as designations.
Concordant phenomena are capable of functioning,

but when examined, are empty by nature.
An object is a nonexistent, deceptive appearance.
That is the false relative.

The true relative is as follows:
The ten virtuous activities,
positive intentions,
and any thoughts of devotion
are held to be the great true relative.
Generosity and so on, discipline,
likewise, samādhi and so on
are the great true relative.

There are also two in the ultimate:
the ultimate of verbal signs
and the ultimate of the utterly pure mind.

The ultimate of verbal signs
refutes everything.

Further, through the reasoning of logic,
whatever kind it is, it appears like that.

The ultimate emptiness is not realized apart from
the verbal great emptiness.

This is the ultimate of verbal signs.

The ultimate of the utterly pure mind [63b]
is asserted to be the meditation of an emptiness that is nothing at all,
for example, like empty space.

That is also the meaning of emptiness.

They [the bodhisattvas] engage in and are attached to
a so-called ‘void emptiness free of extremes.’

The assertion of training on the stages is
creating heat, patience, peak,
and supreme mundane phenomena.

There are three divisions explained in heat:
outer, inner, and both.

The arising of outer heat is as follows:

On the second stage, Stainless,
substantial appearances arise as empty.

That is the practice of samādhi,
which will arise on the second stage.

The inner heat is when emptiness is realized
as pure knowledge on the sixth stage.

The heat of both
arises on the seventh stage.

One attains patience on the eighth stage.

One reaches the end of peak on the ninth stage.

Supreme mundane phenomena arise on the tenth stage.

Likewise, it is held that one attains the tenth stage.

That concludes the bodhisattva vehicle,
which holds that emptiness
is without words and without syllables,
asserting an emptiness that is nothing at all.

Once again, Guhyapati made a request:

Oh Bhagavān, lord of the yānas, [64a]
the vehicle of characteristics being so,

please teach the Vajrayāna.”

Once again he replied:

“Oh Guhyapati, listen!
Hold my teaching properly in your mind.
There are two divisions in Vajrayāna:
the outer tantra of feats
and the inner tantra of methods.”

Once again, Guhyapati made a request:

“Oh Bhagavān Nirmāṇakāya,
please teach both vehicles of outer tantra.
Summarize them for the retinue.”

Again, he replied:

“Amazing! Guhyapati, listen!
There are three divisions in outer tantra:
the trio of Kriyā, Yoga, and Ubhayā.
There are inconceivable systems of explanation.”

Again it was asked:

“Oh Bhagavān, lord of secret mantra,
please teach the vehicle of Kriyā Tantra.”

Again it was replied:

“Amazing! Guhyapati, listen!
The tenet of the entryway of Kriyā Tantra
is the three purities,
entered through washing and ritual purity.
The samayas to protect are these:
do not drink water from the same valley [as a samaya breaker] [64b]
and practice in a state without distraction.

One engages in the three pure activities.
If it is asked what are the three purities,
there is the purity of the deity and maṇḍala,
the purity of the substances and articles,
and the purity of the mantra and samādhi.

The view to be realized:
the deity and the yogin
are seen as lord and subject.

The stage of abandonment entails
abandoning meat, fish, and garlic,
likewise, alcohol and so on.

One clings to samādhi.
That is the principle of the vehicle of Kriyā Tantra.”

Again came the request:

“Oh Bhagavān, whose form is the lord of wrath,
the Kriyā Tantra vehicle being so,
please teach the vehicle of Ubhayā Tantra.”

Again came the reply:

“Oh Guhyapati, listen!
Ubhayā Tantra is as follows:
The view is the view of Yoga Tantra and
the conduct is the conduct of Kriyā Tantra.
Therefore, it is called ‘Ubhayā⁴⁵⁵ tantra.’”

Again came the request:

“Oh Bhagavān Jñānakāya!
The tenets of Ubhayā Tantra being so,
please teach the vehicle of Yoga Tantra.”

Again came the reply:

“Oh Guhyapati, listen!
The tenets of Yoga Tantra are as follows: [65a]
The entryway is the five direct awakenings.
The view is realized in the manner of befriending the deity.
The vows to protect are the three inseparables.
The conduct is free from accepting and rejecting.

The five direct awakenings include
awakening through the seat,
awakening through hand implements,

awakening through form,
awakening through generation,
and awakening through the seed syllable.
As such five awakenings are practiced.

If it is asked what are the three inseparables, they are
never be separate from the deity,
never be separate from the master and siblings,
and never be separate from bodhicitta.⁴⁵⁶

Also, the deity and the yogin
are like siblings and friends.
The maṇḍala of the deity and oneself are meditated as nondual.
Though the deity arises from oneself, it is held to also dissolve into
oneself.
As such, it is held that oneself and the deity emanate and gather.”

Once again came the request:

“Oh Bhagavān Vajradhara,
the tenets of Yoga Tantra being so,
please teach the inner vehicles.”

Once again came the reply:

“Oh Guhyapati Vajrapāṇi, [65b]
listen faithfully in an undistracted way!
The inner vehicles are asserted to be three kinds:
Mahāyoga, Anuyoga, and Atiyoga.
They are asserted to be inseparable.”

Again came the request:

“Oh Bhagavān, lord of pristine consciousness,
please teach the tenets of Mahāyoga.”

Again came the reply:

“Oh Guhyapati, hold this with certainty!
The tenets of Mahāyoga Tantra are as follows:
The entryway is the three samādhis.
The view to realize is seeing everything that appears as gods and
goddesses.
The samayas to protect are body, speech, and mind.

The result is the inseparability of method and pristine consciousness.

The three samādhis are as follows:

The samādhi of suchness is

clear and pure nonconceptuality.

The samādhi of universal illumination is
meditating on clarity in an undistracted way.

Likewise, the samādhi of the cause is
visualizing the three layers of beings⁴⁵⁷ that arise from the *hūṃ*.

Oneself as the samayasattva

is endowed with the four perfections.

The samādhisattva of the seed syllable

is endowed with the three aspects of clarity.

There are two kinds of jñānasattva:

peaceful and wrathful. [66a]

The samādhi of the cause is as follows:

yaṃ,⁴⁵⁸ *raṃ*,⁴⁵⁹ *khaṃ*,⁴⁶⁰

ra,⁴⁶¹ *suṃ*,⁴⁶² *kheṅ*,⁴⁶³

paṃ,⁴⁶⁴ *ā*,⁴⁶⁵ *ma*,⁴⁶⁶

hūṃ,⁴⁶⁷ *phaṭ*,⁴⁶⁸ and so on.

From the seed syllables inconceivable rays of light

radiate; one possesses pride;

the aspect is the deity and emptiness.

These are asserted to be the three samādhis.

The three samayas are as follows:

Through the body, one abandons killing,
taking what is not given, and sexual misconduct.

Through speech, one abandons lying, calumny,
harsh speech, and likewise, gossip.

Through the mind one abandons covetousness,
malice, and wrong view.

Method and wisdom are realized to be inseparable.

Those are the tenets of Mahāyoga.”

Once again, Guhyapati, the great Vajrapāṇi, made a request:

“Oh Bhagavān, embodiment of nirvāṇa, [66b]

the tenets of Mahāyoga being so,

please teach us the tenets of Anuyoga.”

Once again came the reply:

“Oh Vajrapāṇi, listen!

The vehicle of the great āgamas of Anuyoga maintains that two aspects, the dhātu and pristine consciousness, are held to be the vajra of inseparability.

The entryway is either instant or gradual.

The view to be realized is inseparability.

If it is asked what is instant entry,
deities are not created but perfected by merely recalling the
essence.⁴⁶⁹

If it is asked what is gradual entry,
having gradually entered the dhātu and pristine consciousness,
one obtains the result on the stage of Vajradhara.

The samayas to protect are as follows:

One must respect those who teach the meaning of secret mantra.

One must make an offering of whatever wealth one has
to the master who teaches secret mantra.

The master and the tathāgata
are not different and exist as the same entity,
in brief, as the dhātu and pristine consciousness.

Those are the tenets of the great āgamas of Anuyoga.”

Once again came the request:

“Oh Bhagavān with the jñānakāya,
the Anuyoga vehicle being so,
please explain the
uncorrupted view
of the Great Perfection, Atiyoga, [67a]
the epitome of vehicles.”

Again came the reply:

“Oh Guhyapati, listen!

Hold my teaching properly in your mind.

In the Great Perfection, Atiyoga,⁴⁷⁰

one is perfect,⁴⁷¹ two are perfect,⁴⁷² and all are perfect;⁴⁷³

one is produced,⁴⁷⁴ two are produced,⁴⁷⁵ and all are produced;⁴⁷⁶

one arose,⁴⁷⁷ two arose,⁴⁷⁸ and all arose;⁴⁷⁹

and one does not exist,⁴⁸⁰ two do not exist,⁴⁸¹ and all do not exist.⁴⁸²

Likewise, in the Great Perfection, Atiyoga,
fabricated phenomena have never existed from the start.
There is neither action nor agent.

Since there is ultimately no samaya
of the Great Perfection to protect, it has been free of protection from
the start.

The great transcendent state of all secret mantra
is nonexistent, uniform, naturally perfected, and unique.

This Great Perfection, Atiyoga,
is like the predator, the lion.

Secret Atiyoga
confirms one's knowledge and conquers inferior vehicles. [67b]
Arising from itself and dissolving into itself is the meaning of the
three kāyas.

The great nonmeditation from the nonarising expanse
is free from both an object of meditation and a meditator.

The self-liberation free from grasping
is like the knots in a snake,
self-liberated and totally self-purified.

Likewise, thoughts of signs
are self-liberated and totally self-purified.

How can there be hope and fear
in the vehicle of the Great Perfection, Atiyoga?
If there is hope and fear, it is the cause of a downfall.
Likewise, it is self-liberated.

Therefore, although [hope and fear] appear as a sign,
they arise from oneself and dissolve into oneself.

Likewise, in the Great Perfection, Atiyoga,
there is nothing to accomplish, it is free from accomplishment,
there is nothing to fabricate, nothing to produce,
an unimpeded, all-encompassing, total comprehension (*ub chub*),
a vast, unchanging dimension,
without phenomena, without buddhas,
without place, without pristine consciousness,
without thoughts, without mind, and without buddhahood.”

453. TN: *G.yag rnga ne'u sing tshul du 'dod*: This obscure metaphor also occurs in a passage in the *Śrī Varamahākālpādi* [D453] that explains the four tenet systems. See in *Bka' 'gyur*

(Dpe bsdur ma) 82: 290–845 (Beijing: Krung go'i bod rig pa'i dpe skrun khang, 2006–9), 38–83. “Outer objects are asserted to be substantial appearances. Just as there are patches of light and dark in a pasture of cattle, [the objects] are held to be different than the mind. Since [objects] are asserted to be momentary and impermanent, the Vaibhāṣikas assert that objects and mind are different.” This metaphor is entirely visual. Yaks are generally black in color. It refers to how the yaks assemble into groups and wander off, forming different shapes. When they disperse, the shape disappears and becomes “empty.” Similarly, the assembly and dissolution of groups of particles are apprehended as shapes by the mind. When those particles disassemble, the shape vanishes. Thus, the mind observes emptiness, the absence of the shape.

454. Stream entry, once-returner, never-returner, and arhat.

455. TN: Ubhayā means “both ways.”

456. TN: Reading *rang sems* as a misspelling of *byang sems*.

457. TN: the samayasattva, samādhisattva, and jñānasattva.

458. Maṇḍala of air.

459. Maṇḍala of fire.

460. Maṇḍala of water.

461. An ocean of blood.

462. The golden ground.

463. A mountain of skeletons.

464. A lotus seat with a thousand petals.

465. On top of that, from *a* is a moon maṇḍala.

466. On top of that, from *ma* is a sun maṇḍala.

467. There is returning and gathering through *samaharana hūṃ*.

468. Emanation through *spharana phaṭ*.

469. TN: This refers to the practice of generating the deity from the essential seed syllable of the deity or its essence mantra.

470. The undeceiving view.

471. Ignorance does not exist.

472. The kāya of vidyā.

473. The dharmadhātu.

474. The lamp.

475. Wisdom.

476. Pristine consciousness.

477. Emptiness.

478. The dhātu and pristine consciousness.

479. The pure kāyas of light.

480. Ignorance.

481. Thoughts and mind.

28. THE INITIAL FOUNDATION OF DELUSION

ONCE AGAIN Guhyapati made a request: [68a]

“Oh omniscient Bhagavān,
the tenets of the nine progressive stages being so,
how do the sentient beings of saṃsāra’s three realms
initially become deluded?”

Once again came the reply: “My friends, even though the perfect buddhas now possess no delusion, the way they originally became deluded about the basis, Vajrasattva,⁴⁸³ is as follows:

“There is delusion from the country called Vaiśālī.⁴⁸⁴ Delusion originates in a place called Beautiful. There is delusion at a time, twilight.⁴⁸⁵ [68b] There is delusion in a year, the year of the pig.⁴⁸⁶ There is delusion on a day, the day of the snake.⁴⁸⁷ There is delusion during a constellation, the bird.⁴⁸⁸ There is delusion for a human named Grandmother Cataract.⁴⁸⁹ There is delusion from the time, uncertainty.⁴⁹⁰ The companions are the four men.⁴⁹¹ [69a] After that, five wild men arose.⁴⁹² One man arose who gave support.⁴⁹³ After that, one thief arose.⁴⁹⁴ One man arose who gathered them all.⁴⁹⁵ They all arose as an inestimable army. All of those are unfathomable delusions. Because that is the production of delusion without a basis, so-called existence forms; inconceivable forms of sentient beings form; and the paths and thoughts of delusion produce concepts like the concept of thinking, ‘How?’” [69b]

⁴⁸³. The “original basis” is undetermined and can appear in any way. It is not impeded in any way, it has no fixed nature, its essence is unchanging, it is unperturbed by nature, and it is the luminosity of pristine consciousness. Also, that luminosity is able to appear to all and is capable of performing functions. Empty of a self and what belongs to a self, unchanging emptiness is not defined in the subject, clarity. Further, the ultimate essence that does not change in a defined instant is beyond words.

⁴⁸⁴. If it is asked what is the reason, it is because there are twenty-one different capacities for sentient beings. There is no change in their essence, but their nature is undefined. The essence is the pristine consciousness of original purity. The appearances of compassion arise diversely.

⁴⁸⁵. Further, some are deluded from experience, some are deluded from thinking, some are

deluded immediately, and some are deluded from appearances. Likewise, twenty-one [manners of delusion] can be recognized.

486. Further, the cause of ignorance arises from confusion; the root is ignorance caused by the mere thought of “I am” that arises through the production of the cognition of “other” and “I” once objects have been apprehended. Further, it is like the mental thought that arises together with the apprehended object from the perspective of the subject, arising through that apprehension and producing the first concept.

487. Further, once the place of ignorance arises from hatred, since afflictions instantly appear in the field when all sentient beings conceive the thought of self, the consciousness that validates the field and the sense organ as valid is ignorance because of delusion.

488. Further, when the affliction of desire arises predominantly as the prior basis of delusion, an inconceivable mass of afflictions arise from it and there is delusion through apprehending objects in the objectless. [TN: It is not certain which constellation (*skar ma*, *nakṣatra*) this refers to.]

489. Further, the six delusions arise from the actual manifestation of ignorance, but because a tiny part of pristine consciousness arises from that as well, there seems to be distance on the path from pristine consciousness appearing in the field.

490. Further, their nature is undefined but their essence is unchanging. By not recognizing the pristine consciousness (which enters into all objects) that arises to oneself, one is completely deluded.

491. Now then, since the four conditions arose, there is the so-called “defeat of the conditions of delusion.” The actual ignorance is the dominant condition. Since the cause exists in oneself, it is called the “causal condition.” Since other objects are conceived, it is the object condition. The immediately antecedent condition is the arising of the eight delusions.

492. From that, five afflictions arose—desire, hatred, confusion, pride, and jealousy—and produced nine delusions.

493. Further, so-called saṃsāra is the arising of various thoughts of a mind that finds appearances, which produce happiness and suffering, pleasant and unpleasant.

494. That is so-called anger. Through the object and the consciousness arising together, pristine consciousness is not clear on the path.

495. All of those were gathered together. One so-called mind-that-is-equivalent-with-ignorance arose and obscured pristine consciousness on the path. Since that pristine consciousness was not allowed to arise in the field, it is apprehended as “I” and “mine.”

29. THE NATURE OF SENTIENT BEINGS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, kāya of the present,
the state of initial delusion being so,
how does it exist in the minds of sentient beings?”

Again came the reply:

“Oh Guhyapati, listen!
In the nature of all sentient beings,
the transcendent state of the perfect buddhas
is present in the form of kāyas and pristine consciousnesses.

Further, these are present in the center of their hearts,
the size of a mustard or a sesame seed,
complete without being generated.
There are four doors to the heart center, which are clear and
unobstructed,
causing arising as an aspect,
causing subsiding as an aspect,
causing instant arising,
and causing instant subsiding.
Further, when mentioning their names, they are
the major nāḍī of the golden kati,
the hollow and empty crystal tube,
the fine and coiled thread of white silk,
and the major nāḍī of self-liberated emptiness.
Further, the self-appearing nāḍīs of those four gates

travel from there and disappear into the avadhūti.
Light travels through the avadhūti,
runs along the right side of the spine [70a]
through the carotid artery, and disappears into the cranium.
Light travels through that and the four lamps.
The pure, vivid kāyas of light
are present in the form of chains

in the empty, unimpeded sky.
The four lamps existing in
all sentient beings are
the lamp of the empty bindu,
the lamp of the vidyā dhātu,
the lamp of the self-originated wisdom,
and the lamp of the watery far-reaching lasso.

The great, unchanging heart essence
is the all-encompassing, totally comprehending great bliss pervading
all.

The ultimate, inexpressible realization cannot be contrived on a path.
Pristine consciousness enjoys the pure meaning without moving,
without cause, without mind, and without concepts.

The basis, which is the unchanging pure essence
in all unrealized saṃsāric beings,
originates from oneself and abides in oneself.
That is the state of purity.”

Again it was asked:

“Oh Bhagavān Vajrasattva,
the state of purity being so,
how is it that there are impure appearances
for sentient beings of saṃsāra’s three realms?”

Once again came the reply:

“Oh Guhyapati Vajrapāṇi, [70b]
keep my teaching properly in your mind.
The state of impurity
is the three layers of impurity
in the nature of sentient beings.
In this way, the state of that impurity
exists in three layers between the heart center and the lungs.
That impurity moves through the nāḍīs and
emerges through the life nāḍī,
coming out through the orifices, the mouth and nostrils,
forming 1080 afflictions.
All such afflictions
arise as a profuse variety.”

Again it was asked:

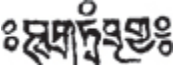
“Oh Bhagavān, kāya of the future,
because the states of purity and impurity
have been summarized in that way,
please give an explanation for transcending them both.”

Once again, the bhagavān gave a reply:

“Oh Guhyapati, listen!
The view of utterly pure dharmatā
is single, without a position or a bias.
In the view of ultimate great bliss
there is no duality of pure and impure.
It is beyond the range of good and bad,
without concepts of being and nonbeing,
without a mind that accepts and rejects,
and without oneness or multiplicity. [71a]
It is the essence of the sole, unique bindu.

Ignorance is realized essentially to be knowledge;
concepts are realized to be the state of dharmatā;
the five attachments and aversions are the five pristine
consciousnesses;
the five objects are realized as the pure five lights;
and likewise, all aspects
lack purity and impurity.”

30. THE REALITY OF THE BASIS



ONCE AGAIN, Guhyapati made a request: “Amazing! Bhagavān with great compassion, the nature of all sentient beings being so, what is the reality of the original basis? Please explain the ultimate to us.”

Once again came the reply:

“Amazing!

Vajrapāṇi, listen!

First, the basis that arose from me
and did not exist before me
exists in the following way:

“The basis is called ‘great original purity,’ existing as essence, nature, and compassion. The pristine consciousness of the unchanging essence that manifests without impediment is called the ‘reality of the youthful vase body.’ [71b] The nature is the unimpeded five lights. The appearances of compassion are like the absence of clouds. That is called the ‘reality of original purity,’ that is, unlimited and does not fall into any position.

“Below that is natural perfection, known as the precious sheath. It has three⁴⁹⁶ modes of arising and two doorways.

“The basis is called naturally perfected, the basis is indeterminate, and the basis arises as a diversity. The reversible stage is below this. Below that level, there is the so-called great appearance of the basis. And below that level, there is the appearance of the sambhogakāya.

“Son of a good family, recognize the two kinds of lamps! Bring consciousness into the experience of one-pointed samādhi! Be familiar with the two kinds of lamps!

“Having practiced as such, the appearances of pristine consciousness will arise without impediments. Therefore, always meditate on the appearances of pristine consciousness. Each and every one of you should see the truth. Each and every one of you should reach the measure of developing the warmth of vidyā. [72a] You must recognize the example pristine consciousness!”

496. TN: Tsamdrak gives the number as six, which is the reading universally followed by Longchenpa in order to fit this into the eight gates of arising described in the *Bkra shis mdzes ldan* tantra. However, there are only three items in the list (the three modes of the basis), followed by the two doorways.

31. THE PRINCIPLE OF REALIZATION

ONCE AGAIN, Guhyapati and the retinue of nonhumans made a request: “Amazing! Great teacher, the reality of the basis being so, please explain to us, the devoted retinue, the principle of how one is to realize it.”

Once again came the reply: “Oh devoted retinue, listen! Listen with devoted minds to my teaching of the great meaning. Realization appears in different ways, but all are contained within realization and nonrealization.”

The teacher then replied in verse:

“Amazing!

There is no way this nectar-like precious jewel
can be acquired by searching.

It manifests as five lights in an unceasing manner
in the middle of everyone’s heart center.

It is the location of the five unchanging ultimate kāyas.

The all-embracing,⁴⁹⁷ totally comprehending [72b] kāya of bliss
exists as a nucleus⁴⁹⁸ of light⁴⁹⁹ in everyone.

The nonconceptual, pure dharmadhātu⁵⁰⁰

is sole and unique without compare.⁵⁰¹

It is the center,⁵⁰² the periphery,⁵⁰³ the palace,⁵⁰⁴
vidyā,⁵⁰⁵ emptiness,⁵⁰⁶ and clarity.⁵⁰⁷ [73a]

Likewise, in all sentient beings⁵⁰⁸

it is unchanging,⁵⁰⁹ unimpeded,⁵¹⁰ and all-pervasive.⁵¹¹

Such is the great meaning of existing [in all sentient beings].

A realization and one who realizes

are explained by this great king of tantras

in order that all sentient beings may become realized.

Clear away all intellectual doubt

and listen with faith!

The principle of realization in all secret mantra
accords with my teaching.

There are twenty-one modes of realization

for twenty-one different levels of inclination

among all the sentient beings of the six realms.

If those levels are abbreviated,
they are rightly included within two types:
realization in terms of the five lights that arise from oneself
and realization in terms of the natural perfection of the five kāyas.

Further, the four kinds of lamps
are present in an unimpeded manner.
The four uncontrived lamps
are clear in an unceasing manner
in the maṇḍala of the empty sky. [73b]

The lamp of the vidyā dhātu:
the nature of the dhātu is clear as
the unceasing and unimpeded kāya of light
in the middle of the dimension of the empty sky.
The kāya of mind that possesses the five pristine consciousnesses
arises in the manner of chains
that come and go,
shake and flutter.
It is explained that when placed in the lamp of the vidyā dhātu,
if vidyā does not move,
there will be an unchanging realization.

The lamp of self-originated wisdom
severs all reification.
The lamp of the empty bindu
also arises without effort.
If one looks at it unwaveringly
with the lamp of the watery far-reaching lasso,
the final goal is said to be the measure of meditation.
If appearances arise without ceasing,
it is said to be the supreme realization of utter purity.
As such, though both realization and nonrealization do not exist

in the meaning of dharmatā,
realization seems like pristine consciousness
and nonrealization seems like saṃsāra.
Though neither realization nor nonrealization exist,
for the skillful, realized person
the appearances of the traces of delusion [74a]
dissolve into the unchanging uniform state

and nonconceptual wisdom arises automatically.
The great stage of the layers of great bliss
is like a heap of scattered jewels.
The variety dissolves into the self-originated state.

The ancestor of all buddhas
is renowned as ‘Changeless Light.’
The seed of all buddhas
is renowned as ‘vidyā free from thought.’
The pure eye of all buddhas
is renowned as ‘the four lamps.’
The palace of all buddhas
is renowned as ‘the middle of the heart center.’
The road of all buddhas
is known as ‘the three bardos.’
The destination of all buddhas
is the maṇḍala of original purity.
In the same way, all buddhas
are just like that in each one’s own nature.”

497. This shows that pristine consciousness arises from the dhātu. Since vidyā and the dhātu are inseparable, the dhātu is shown to be the source. The pristine consciousness of all arises from the first stage.

498. There is no increase or decrease in my kāya, there are no limitations in the empty vajrakāya, and there are no appearances in the field of dharmatā.

499. The apparent five lights are intrinsically present in all sentient beings. Further, the light of the visions appears without being a speculation.

500. Further, the pure dharmadhātu is free from substantial phenomena, there is nothing to grasp in nonexistent mere appearances, there is no mind in the object, there is no pristine consciousness in the appearance, there is no mind [*vid*] in the lamps, and there are no phenomena in thoughts.

501. Since the pristine consciousness of emptiness does not appear as substantial because perfect pristine consciousness is free from all bias, consciousness is the essence of vidyā. Nothing exists other than vidyā. Vidyā itself is also light. Light itself is also empty and appears to vidyā. Vidyā also exists in the center of the hearts of all sentient beings.

502. At the time of realization, all that appears, appears as kāyas of light. Great pristine consciousness does not exist as an apprehension of objects and sense organs.

503. The clarity of the five sense consciousnesses.

504. These are the appearances of great original purity.

505. Unchanging Samantabhadra.

506. Further, gathered into and perfected in the dhātu.

507. Further, since clarity manifests as light, it does not fall into the limitations of substantiality. Since it is beyond objects of wishful thinking, it is understood to be a direct perception.

508. The vidyā of nonlocalized pristine consciousness that is unimpeded on the path pervades space.

509. Essence.

510. Nature.

511. Compassion.

32. THE ILLUSTRATIVE EXAMPLES OF VIDYĀ

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān with a pure kāya,
the principle of realizing vidyā being so,
please explain the illustrative examples of vidyā.” [74b]

Once again came the reply:

“Oh Guhyapati, listen!
Clear and nonconceptual vidyā dissolves
into the dimension of the space of pure pristine consciousness,
just like the disc of the sun
dissolves into the center of the empty sky.
The two unimpeded lamps
dissolve into center of the dimension of pure emptiness,
just like all the small streams
that gather in the ocean.
All outer, inner, and secret phenomena gather
into the center of the dimension of nonarising vidyā,
just like whatever is displayed
to a mirror is reflected in it.
Since the appearance of the lamps is unimpeded
in the vidyā of the space of emptiness,
it is present as pure and clear.”

Once again came the request:

“Compassionate Bhagavān,
please teach the ultimate illustrative examples.”

Once again the lord of compassion replied:

“Oh friends, listen to me!
The suchness of all phenomena
should be illustrated with an example.

“Further, the transcendent state of the perfect buddhas is supported. It is supported on the material aggregate, just like an eagle sleeping in its nest. It has a location. It is located in the heart center, for example, like a figure in a vase. [75a] The path arises from the four nāḍīs, just like a string of pearls. It is coiled inside the white cranium, just like a lamp inside of a vase. The doorway of arising is the eyes. The lamp of the empty bindu is just like the feather of a peacock. The lamp of the vidyā dhātu is just like the syllable *naro* [८]. The field is the empty sky. The time is the appearance of the bardo, just like the surface of a mirror. The road is the precious body, just like a path with two forks. The ground of liberation is the appearance of original purity, just like a figure in a vase.”

Once again it was asked: “Oh compassionate one, please teach the principle of the illustrative example of the dissolution of pristine consciousness.”

Once again came the reply: “Oh friends! When one has seen the truth through gaining one’s strength in the appearances of natural perfection, there are eight ways they dissolve. Compassion dissolves into compassion, just like the rays of the setting sun. Pristine consciousness dissolves into pristine consciousness, just like a child climbing onto its mother’s lap. Light dissolves into light, vanishing just like a rainbow in the sky. Kāyas dissolve into kāyas, just like a figure in a vase. Nonduality dissolves into nonduality, just like a river merging into a river. Liberation from extremes dissolves into liberation from extremes, just like space dissolves into space. The door of pure pristine consciousness dissolves into the essence, original purity, just like a lion seated on a glacier. The door of impure saṃsāra dissolves into the door of pure pristine consciousness, just like coiling a yak-hair tent rope. The great meaning is illustrated as such.”

33. THE ABSENCE OF GRASPING

ONCE AGAIN, Guhyapati made a request: “Oh Compassionate Bhagavān, the illustrative examples of vidyā being so, please explain the existence and nonexistence of grasping to the pristine consciousness that arises timelessly.”

Once again came the reply:

“Amazing! Great Guhyapati, listen! [76a]
Hold my teaching properly in your mind.
Ungrasped, nonarising, liberated in its own place,
nonconceptual, uniform dharmakāya
cannot be seized by grasping, just like a moon in the water.
For example, like the coils of a snake,
it is the self-originated, great self-liberation.

The ungrasped kāya of the vajra essence,
endowed with hardness and solidity, cannot be destroyed by
conditions.

The liberation of grasping in its own place
is the manifestation of the five bindus
of clear, pure light
in space that is free from movements of the mind
at all times and in all aspects.

The five distinct and perfect clusters
manifest completely without being generated.
Where is there conceptual grasping
to the nonconceptual, innately immaculate essence?
The dharmatā without grasping or concepts

is empty because grasping and attachment do not exist.
The variety of signs of mind, intellect, and so on
naturally do not exist
in the lamp of self-originated vidyā.
Signless dharmatā
does not fall into the extreme of activities.
Dharmatā free of grasping

does not fall into the extreme of mind.

Pure, inexpressible pristine consciousness

does not fall into the extreme of contamination. [76b]

The all-pervading vajra of emptiness

does not fall into the extreme of substantiality.

The intrinsically clear, great bliss of dharmatā

does not fall into the extreme of being produced from another.

Bodhicitta, dharmatā free of grasping,

has the nature of inherently clear bliss because it is nonconceptual.

Since there are no concepts, uniformity is the seal of the kāya.

The meaning of pure pristine consciousness is not contrived with words.

There is no substance to grasp in the self-apparent Dharma free of grasping.

In the state of nonarising vidyā, there is nothing to create and no creator.

Nonarising dharmatā is self-originated vidyā.

The two lamps (which are the essence of the Dharma)

are beyond the Dharmas involved in grasping and clinging.

In the intrinsically awakened essence without grasping,

grasping thoughts naturally does not exist.

In the buddhas who have generated pristine consciousness,

thoughts of phenomena do not exist.

Both buddhas and sentient beings

are inseparable, having a single nature.

The substance of vidyā, free from the extremes of grasping,

is the nonconceptual, intrinsically pure, great dharmakāya
free from all substantial phenomena.

The great one that originates from itself and dissolves into itself
is the great dharmatā without grasping.

The pristine consciousness of all buddhas
is without one and many.

The vidyā of all buddhas
is the great, nonconceptual intrinsic clarity.

The five lights of all buddhas
are the great intrinsic clarity without grasping.

Likewise, the transcendent state of the buddhas
is one's mind free from grasping,

which has dissolved into the dhātu of pristine consciousness,
having been stirred by the great, unimpeded, stirring vāyu,
and manifesting as deep nonconceptuality.

Look at the clear sky, which is an unimpeded field—
the maṇḍala of one's vidyā
is not a maṇḍala one needs to seek in the mind.
The deity of deities is the supreme guru.
The maṇḍala of all buddhas
is perfect in the center of one's heart center,
known to be the essence of all maṇḍalas,
praised fully by all buddhas,
and gathered into the two lamps.”

34. THE STATE OF DELUSION IN THE BARDO

॥सुखदुःखसंज्ञः॥

ONCE AGAIN it was asked: “Oh one who possesses the dimension of great compassion, please explain how sentient beings are deluded in the bardo.”

Once again came the reply: “Listen, close retinue! [77b] Listen properly to my explanation of the great meaning. Sentient beings are deluded in the bardo in the following way: some are deluded through aspects,⁵¹² some are deluded through experience,⁵¹³ some are deluded immediately,⁵¹⁴ some are deluded through perceptual objects,⁵¹⁵ some are deluded through not thinking at all,⁵¹⁶ some are deluded through thinking,⁵¹⁷ some are deluded by outer objects,⁵¹⁸ some are deluded without outer objects,⁵¹⁹ some are deluded through the essence,⁵²⁰ some are deluded by ignorance,⁵²¹ some are deluded through conditions,⁵²² some are deluded through investigation,⁵²³ some are deluded through the state,⁵²⁴ some are deluded through nonrecognition,⁵²⁵ some are deluded through grasping,⁵²⁶ some are deluded without grasping,⁵²⁷ some are deluded through perception,⁵²⁸ some are deluded through the cause,⁵²⁹ some are deluded through an instant,⁵³⁰ [78a] some are deluded through name,⁵³¹ and some are deluded through form.⁵³² Because sentient beings in the bardo have twenty-one types of intelligence, there is one complete appearance for each state of delusion. Further, for each state of delusion an appearance arises. That is the extensive explanation of the state of delusion in the bardo. Further, each appearance arises because of a difference in pristine consciousness. Moreover, there are three bardos. Gain certainty in the natural perfection of the basis. Attain perfection on the stage of original purity. Because of that, the elements dissolve into the mother.”

⁵¹². The state of the delusion of one of average capacity.

⁵¹³. Intermediate of the average.

⁵¹⁴. Best of the average.

⁵¹⁵. Peak of the average.

- 516. Pinnacle of the average.
- 517. Supreme of the average.
- 518. The definite of the average.
- 519. Average of the intermediate.
- 520. Intermediate of the intermediate.
- 521. Best of the intermediate.
- 522. Peak of the intermediate.
- 523. Pinnacle of the intermediate.
- 524. Supreme of the intermediate.
- 525. The definite of the intermediate.
- 526. Average of the best.
- 527. Intermediate of the best.
- 528. Best of the best.
- 529. Peak of the best.
- 530. Pinnacle of the best.
- 531. Supreme of the best.
- 532. The definite of the best.

35. TRANSCENDING INTO THE VIEW OF THE GREAT PERFECTION

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān with the jñānakāya,
the state of delusion in the bardo being so,
how is the view of the Great Perfection
to be summarized?
Great Hero, please tell us!”

Once again came the reply:

“Oh Guhyapati, listen! [78b]
Listen to the teachings without distraction.
The nature of a vajra is to exist without changing.
The nonconceptual dharmakāya
is signless, liberated in its own place.
There are no phenomena of agent or action
in the essence of unchanging Ati.
One is perfect, two are perfect, and all are perfect
in the Great Perfection, Ati.
Outer, inner, and secret phenomena are perfect
in the essence of Ati, the Great Perfection.

“There is no virtue to perform or misdeed to avoid. Vidyā, free of both virtue and misdeed, is the dharmakāya.

“Do not perform virtuous deeds; if performed there is no buddhahood. Do not abandon misdeeds; if they are abandoned, buddhahood will not be accomplished.

“If one takes the lives of all sentient beings of the three realms, one will manifest buddhahood. If one takes the life of one’s father and mother and abandons them, pure pristine consciousness will be seen. Taking lives does not become a misdeed. If it does become a misdeed, there is no buddhahood. If one abandons taking life, the buddhas turn their backs. Taking the lives of all buddhas of the three times results in liberation. If one does not take their lives,

buddhahood will not occur.

“Since the true nature, the maṇḍala of deities, exists within oneself, do not make offerings to the deities. If one makes offerings, one is fettered. [79a] Offerings, prostrations, and so on are obscurations of the body. Do not offer prostrations. If one offers prostrations, the jewel is crushed. The maṇḍala should not be drawn. If the maṇḍala is drawn, it disappears automatically.

“The transcendent state of the buddhas is free of activities. Concentration, samādhi, and so on are obscurations to the buddhakāyas. Do not meditate; if one does so, it is deluded thinking. Buddhahood is not accomplished; if it were accomplished, there would be effort. Do not abandon saṃsāra; if saṃsāra is abandoned, there is no buddhahood. Since buddhas do not exist in isolation, there is nothing other than vidyā. Saṃsāra does not exist in isolation; everything is included in one’s mind.

“Do not engage in conditioned roots of virtues; if one does so, one is fettered. Give up conditioned roots of virtue, such as building stūpas, temples, and so on. Dharma activities are never completed through activity; they are completed through being abandoned. One leaves for suchness⁵³³ without abandoning the yoga of giving up activities. The path of the perfect buddhas should be understood in the same way in all tantras.

“Oh gathered retinue,
before I existed,
neither buddhas nor sentient beings existed. [79b]
Where could there be paths and accomplishments?

There is nothing that does not come from me.
I am the great emptiness.
The five kinds of elements arise from me.
I am the great lord of the elements.
I am the ancestor of all buddhas.
Not even the name “buddha” existed
before I existed.
I am the perfection of method.
Since there are no phenomenal signs in me,
there is no movement in my thoughts.
I am the tomb of all buddhas;
the unchanging graveyard exists in me.
I am the abode of all sentient beings
who appear in bodies of traces.
I am undifferentiated wisdom;
outer, inner, and secret are complete in me.
I am the kāya of the vajra essence;
the buddhas are created from me.

I am the meaning of nonarising vidyā.
I am free from substantial phenomena,
because signs do not exist in me.
I take sentient beings out of the tomb,
because compassion arises in me.
I am beyond the word emptiness,
because the aspect of clarity arises from me.
I am the light in the dark,
because two kinds of lamps exist.
I do not fall into extremes,
because there is nothing to grasp in me.

Oh Guhyapati Vajrapāṇi,
listen properly and look on with faith! [80a]

“Since buddhas do not exist, even the name “buddha” does not exist.
Buddhas who give the name “buddha” to the Teacher are deluded.

“There are no buddhas or sentient beings
in the essence of the meaning of utter purity.
Vidyā is empty because there is nothing to grasp.
If one does not dwell in emptiness,
one dwells on the stage of one’s own great bliss.
The supreme lord of all buddhas
should be understood to be one’s vidyā.
The king of self-apparent vidyā
exists in everyone but is not realized by everyone.
That lamp of self-apparent vidyā
is understood with difficulty by all.

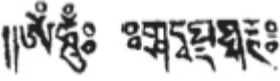
This matchless, nonconceptual,
intrinsically clear, pure dharmatā,
which produces the great meaning without virtue and without
misdeed,
is the distilled meaning taught by all buddhas.
There is no more than a single transcendent state
for all buddhas of the three times.
The vidyā of all buddhas
is present as a round ball of five lights
in the bodies of all sentient beings.
The essence of all sentient beings
is the essence of the unchanging kāya.
Each and every maṇḍala of mind is complete

in all buddhas and all sentient beings.
I alone am the deity of the maṇḍala. [80b]
I am the vajra free from conditions.
I am the single hero.
I perform all activities.
The king of secret mantra is beyond words.
Deluded people teach words and syllables.
This distilled secret of all secret mantra
is given to those who are qualified vessels.
The Great Perfection, Atiyoga,

is like the predator, a lion,
living on the glaciers dominating other predators.
Likewise, the Great Perfection, Ati,
shows the great meaning of diversity and dominates the lower
vehicles.
Because the lion roars, the other predators are shocked and frightened.
The nomenclature of the Great Perfection shocks all in the lower
vehicles.
The meaning of Ati, the unparalleled Great Perfection,
is the most distilled secret of all buddhas,
the location of the supreme Dharma, and the mind of all buddhas.
The buddhahood that never changes over time
is a great maṇḍala in each and everyone's heart center,
present as kāyas, pristine consciousnesses, lights, and rays.
The unchanging kāyas are stunningly adorned with pristine
consciousness;
the unimpeded light [81a] is adorned with the enjoyments of the
kāyas;
vidyā free from thoughts is the real buddha.
I, Vajrasattva, free from mind,
display an appearance as an entity but should be understood to be
nonconceptual.
Uniform, nonconceptual wisdom
is my great self-liberation.”

533. TN: *De bzhin gshegs*: this is a pun on the term *De bzhin gshegs pa, tathāgata*.

36. THE CHARACTERISTICS OF THE MAṆḌALA



ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the view of the Great Perfection being so,
please teach the characteristics of the maṇḍala.”

Once again came the reply:

“Oh Guhyapati, listen!
Hold my teaching properly in your mind.
It is held that there are three kinds of maṇḍalas:
the great natural maṇḍala,
the fundamental maṇḍala,
and the maṇḍala of images.

The great natural maṇḍala
is the maṇḍala of Vairocana
located in the middle of the central maṇḍala
in the dharmadhātu palace in Akaniṣṭha. [81b]
There is a retinue of four families of gods and goddesses.
This is the first great natural maṇḍala.

On top of the spoke of the wheel in the eastern direction
is the second great natural maṇḍala,
the maṇḍala of Vajrasattva, who is
surrounded by the retinue of bodhisattvas of the four families.

On top of the spoke of the wheel in the southern direction
is the third great natural maṇḍala,
the maṇḍala of Ratnasambhava, who is
surrounded by the retinue of the ratna family.

On top of the spoke of the wheel in the western direction
is the fourth great natural maṇḍala,
the maṇḍala of Amitābha, who is
surrounded by the retinue of the padma family.

On top of the spoke of the wheel in the northern direction
is the fifth great natural maṇḍala,
the maṇḍala of Amoghasiddhi, who is
surrounded by the retinue of the karma family.

The five great natural maṇḍalas
are present in a complete fashion without having been created.

Also, the way they exist is as follows:
The peaceful accoutrements are the same for all.
They are seated upright,
appearing as males and females,
with hand implements, in samādhi,
and accompanied by the male and female door guardians,
the six munis, and so on.
The retinues are unfathomable. [82a]
They also have different hand implements
and make different gestures.
Offerings are made to the principal mothers and fathers
with various sounds and music.

All the gods and goddesses
of the great natural maṇḍala
are in a regal pose.
Also, all possess light rays of the five lights

that come from themselves and disappear into themselves.
Further, they all have five-piece head ornaments,
armbands, chokers,
bracelets, anklets,
long necklaces, and short necklaces.
Likewise, the kāyas that have ornaments
and the major and minor marks
possess the signs of individual distinct colors.
The center is blue; the east is white;
the south is yellow; the west is red;
and the north is completely green.
Such are the colors of the families.
That is the natural maṇḍala.”

Once again it was asked:

“Oh Bhagavān with a pure kāya,
the peaceful maṇḍala being so,
please explain the wrathful maṇḍala.”

Once again came the reply:

“Oh Guhyapati, listen!
Keep my teaching properly in your mind. [82b]
In the head ornament of each and every peaceful deity
there are fivefold groups of wrathful deities.
The way they are complete is as follows:
In the crown of Vairocana,
Buddhaheṣa is asserted as the principal;
in the east, Vajraheṣa;
in the south, Ratnaheṣa;
in the west, Padma Heṣa;
and in the north, Karmaheṣa.
In that way, the wrathful ones with five-piece crown ornaments
are located in the crown ornaments of the peaceful deities.
That is asserted to be a great natural maṇḍala.
The posture of the wrathful deities
is striding and beating, magnificent and savage.
Their frown is like a thousand flashes of lightning,
accompanied with the sound of thunder and the sound of *rulu*.
They wear tiger skins, elephant skins,
snakes, and a strap of skulls.
They hold various hand implements and weapons.
Further, they have three faces, six arms,
and their colors, which are their perfect activities,
are dark blue, dark white,
dark yellow, dark red,
and dark green.
That is the natural maṇḍala.”

Once again, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the natural maṇḍala being so,
please teach the maṇḍala of images.” [83a]

Once again came the reply:

“Oh Guhyapati, listen!

Listen with faith to my teaching.

At the time of the empowerment,

the great maṇḍala of images

is held to be two kinds of maṇḍalas:

the peaceful maṇḍala and the wrathful maṇḍala.

When the empowerment is fully performed, this is how it is performed:

The great peaceful maṇḍala

has a four-spoked wheel in the center

surrounded by a vajra fence.

[The palace] has jeweled cornices

with garlanded water spouts.

Likewise, it possesses doors and porticos.

That is the peaceful maṇḍala.

The wrathful maṇḍala is as follows:

It has an eight-spoked wheel in the center.

The palace has three sides and is dark blue.

All the activities and so on

can be understood respectively.

That is held to be the colored powder maṇḍala.”

Once again, Guhyapati made a request:

“Oh Bhagavān with the jñānakāya,

the maṇḍala of colored powder being so,

what is the fundamental maṇḍala?

Please teach us, the devoted retinue.” [83b]

Once again came the reply:

“Oh Guhyapati, listen!

Hold my teaching properly in your mind.

The great fundamental maṇḍala

is present in the middle of the heart center of each and everyone.

Further, that maṇḍala is

the maṇḍala of self-originated vidyā.

The appearance of the five lights is held to be the retinue.

That is the first great fundamental maṇḍala.

The pure bindus in each and everyone’s

cranium are a maṇḍala.

The small bindus with rays are held to be the retinue.

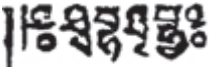
That is the second great fundamental maṇḍala.

The chains in the dimension of
pure, empty dharmatā are a maṇḍala.
The lamp of the dhatu is held to be the retinue.
That is the third great fundamental maṇḍala.
All of those are maṇḍalas.

The maṇḍala of the body is an unchanging dimension.
The maṇḍala of speech is vast, without impediment.
The maṇḍala of mind is nonconceptual.
The maṇḍalas of body, speech, and mind
each possesses a center and a retinue,
are not going, not coming, unchanging,
and are present in the dhātu of the heart center of each and every
being.

As such, the meaning of the great maṇḍala [84a]
is perfect in each and every being's body."

37. THE GREAT SIGNIFICANCE FOR EACH AND EVERY SENTIENT BEING



ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, lord of pristine consciousness,
please teach the great significance for each and every sentient being
to the families of the ḍākinīs.”

Once again came the reply:

“Oh assembled retinue of Guhyapati, listen!
Keep my teaching properly in your mind.
The significance of each and every one is as follows:
the individual vidyā of each sentient being
exists in the middle of their heart center.

Further, its mode of existence is as follows:
Vidyā is an entity that is conscious and knowing.
Further, vidyā is endowed with kāyas.
Pristine consciousness manifests in the kāyas without ceasing.
Light comes from pristine consciousness.

Further, four kinds of wisdoms arise
from the essence of vidyā.
The four kinds of wisdom are the following:
The liberating wisdom,

which liberates everything,
frees the afflicted into the pure buddhafiels,
frees nonconceptuality into the state of nonarising, [84b]
frees ignorance into the dimension of knowledge,
and frees wisdom into the state of nonconceptuality.
Therefore, it is the liberating wisdom.

The moving wisdom
moves the five kāyas into the dhātu of original purity,
moves the five lights into the dhātu free of grasping,
moves vidyā into the dhātu of pristine consciousness,
and moves the lamps into the dhātu of space.
Therefore, it is the moving wisdom.

The gathering wisdom
gathers the elements into the five lights,
gathers space into the state of the lamps,
gathers the five kāyas into the state of vidyā,
and gathers vidyā into the state of nonconceptuality.
Therefore, it is the gathering wisdom.

The separating wisdom
separates ignorance and knowledge into two,
separates afflictions and pristine consciousness into two,
separates pure and impure into two,
separates saṃsāra and nirvāṇa into two,
separates realization and nonrealization into two,
and separates positive and negative into two.
Therefore, it is the separating wisdom.

As such, those exist in the nature of all sentient beings
in a complete form that is uncreated.

The individual body of all buddhas
is present in the heart center of all sentient beings.

The compassion of all buddhas
is present in the head of all sentient beings. [85a]
The lamps of all buddhas
are present in the eyes of all sentient beings.
The wisdom of all buddhas
is present in the field of all sentient beings.
The realization of all buddhas
is present in the minds of all sentient beings.

Likewise, the great significance for
each and every sentient being
exists in the middle of their heart center.

The pristine consciousness⁵³⁴ of all sentient beings
does not exist in buddhas.

The kāya of wisdom that originates from oneself is unchanging, nonconceptual, and uniform; it is an unimpeded, all-pervasive clarity that illumines itself, totally self-liberated, present in that way in all sentient beings, and likewise, present in one's body.”

534. TN: conditioned.

38. THE TRANSCENDENT STATE

॥वज्रपातिः॥

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the individual great meaning being so,
what is the imputed meaning?”

Once again came the reply:

“Oh Vajrapāṇi, listen!
In all buddhas and sentient beings . . . [85b]
[line missing in all manuscripts]
is how it exists in the bodies of each and
every sentient being.

The self-liberation free of grasping
is explained by Buddha Dīpaṃkara.
The great bliss of intrinsically clear dharmatā
is realized in Amitābha’s buddhafield.
The nonconceptual, uniform pristine consciousness
is realized in the dimension of the nonabiding bindu.
The essence of self-originated vidyā
is realized in the dimension of the maṇḍala of the heart center.
The self-originated lamp of the eye
is realized in the center of the empty sky.

The ten fathers and mothers of the five kāyas
are realized when they appear in clusters.

The arising of unimpeded pristine consciousness
is realized as the appearance of the four combined pristine
consciousnesses.

The vidyā arising as a variety
is realized on the stage of naturally perfected great bliss.

The vajra without birth or death
is realized on the stage of great original purity.
Unceasing nonconceptuality that is empty by nature
is realized in the dimension of unimpeded vidyā.

Further, the system of explaining that is as follows:
Wisdom is the one who realizes
and the cause of realization is vidyā.
Since one understands what does not exist, it is called ‘realization.’
The essence of realization is seeing.
This is the nature of seeing: [86a]
the unimpeded two lamps
in the middle of the dimension of the empty sky
manifest nonconceptually in the field,
a self-originated and self-arisen appearance.
Likewise, if seen, it is the supreme realization.

The trio of seeing, realization, and wisdom
is the transcendent state of the buddhas.
This self-originated wisdom that is the king of nonconceptuality
is not a realization and is beyond all objects to be seen.

The trio of seeing, realization, and attainment
is the distilled elixir of all intimate instructions.
If one remains relaxed in solitude,
the appearances of pristine consciousness arise without impediment.
If one dwells on those, samādhi is obtained.

Now then, the two lamps
are shown to be the dhātu and vidyā.
In the palace of empty dharmatā,
the five pure paths are perfect without being created.
The kāya of the unchanging, all-embracing pristine consciousness,
the dimension of the unchanging, pure pristine consciousness,
and the five pristine consciousnesses that apprehend without concepts
are free from conceptual thoughts—
the jñānakāya of all buddhas.

Before I existed,
buddhas did not exist, sentient beings did not exist,
and kāyas and pristine consciousnesses did not exist. [86b]

Vidyā is the dimension of utterly pure pristine consciousness;
the pristine consciousness apprehending nonconceptuality
is free from conceptual thoughts.

The jñānakāya of all buddhas
also has neither families, paths, nor stages.
I and my nature do not exist.
Saṃsāra and nirvāṇa do not exist.
As such, the realization of what does not exist
and what does exist is summarized in two types.

From the perspective of my existence,⁵³⁵
the five kāyas and the five pristine consciousnesses exist;
unchanging vidyā is unceasing;
the five lights are realized and also, a sixth exists;

the four lamps and the five objects exist;
the colors, kāyas, and families also exist;
and grasping to objects and things exists.
As such, realize what exists!”

⁵³⁵. “If one looks now . . .” or also “when there is . . .”

39. DELUSION AND REVERSING DELUSION

॥མཐོག་མཐོག་མཐོག་མཐོག་མཐོག་

THEN, THE FOUR families of ḍākinīs made a request: “Oh Bhagavān with great compassion, please illustrate the allegory for us. Please illustrate accomplishment by means of the tantra.”

Then, he replied: “Oh those who are pure in the dimension, listen! One can assess the transcendent state of the buddhas with these: [87a]

“[Manuscript 1] *Agha*⁵³⁶ *ha*⁵³⁷ *spa*⁵³⁸ *ra*⁵³⁹ *dha*⁵⁴⁰ *sa*⁵⁴¹ *a*⁵⁴²

[Manuscript 2] *A*⁵⁴³ *gata*⁵⁴⁴ *pada*⁵⁴⁵ *ra*⁵⁴⁶ *dha*⁵⁴⁷ *saṅg*⁵⁴⁸ *aṅg*⁵⁴⁹

“In the past, it was said that in the country called Vaisali⁵⁵⁰ there was a teacher named ‘Spreading Light.’⁵⁵¹ He had two sons,⁵⁵² who were imprisoned⁵⁵³ in an empty valley.⁵⁵⁴ Aha!⁵⁵⁵

“After that, it was said that five soldiers⁵⁵⁶ arose and demolished a stone fortress⁵⁵⁷ from the top. Aha!⁵⁵⁸ [87b]

“After that, it was said that the two sons were put⁵⁵⁹ into a pit.⁵⁶⁰ Old lady Cataract⁵⁶¹ shut the door.⁵⁶² Aha!

“After that, it was said that four men⁵⁶³ pursued and caught them,⁵⁶⁴ [88a] and the five men were separated from their horses.⁵⁶⁵ Aha!

“It was said that after the two brothers escaped on their own,⁵⁶⁶ they slew the prison guard.⁵⁶⁷ Aha! [88b]

“It was said that after that the two sons instantly escaped into Castle Daylight,⁵⁶⁸ taxes were collected from the subjects.⁵⁶⁹ Then, after the twenty-one queens conferred,⁵⁷⁰ [89a] they went to the Temple of Sad Thoughts.⁵⁷¹ After the five men put on bucklers⁵⁷² and guarded the door, no one at all could pass by.⁵⁷³ Aha! [89b]

“After that, it was said the four men looked at their reflections in the four mirrors⁵⁷⁴ and recognized their own faces.⁵⁷⁵ Aha!

“After that, it was said that when they saw that there were eight doors in one temple,⁵⁷⁶ each laughed to themselves. Aha!⁵⁷⁷ [90a]

“In that way, having illustrated all the aspects of the allegory, apply it to the meaning of pristine consciousness!”

This reply completely amazed the ḍākinīs.

536. Dharmatā free from proliferation.

537. Unchanging.

538. Empty.

539. Arises as pristine consciousness.

540. Beyond the kāyas.

541. Dissolving into the dimension as the essence of pristine consciousness.

542. Impressing the seal of nonarising emptiness.

543. Unchanging.

544. Dharmatā free from proliferation.

545. Empty.

546. Arises as pristine consciousness.

547. Beyond everything.

548. Dissolving into the dimension as the essence of pristine consciousness.

549. Impressing the seal of nonarising emptiness.

550. The explanation of the initial basis of delusion, that is, the reality of the youthful vase body.

551. The pristine consciousness of self-originated vidyā arises impartially.

552. Vidyā and ignorance [avidyā] arise as a pair; delusion is ignorance.

553. Vidyā is trapped in saṃsāra by ignorance.

554. After being deluded about the appearance of natural perfection, the mother and son pristine consciousnesses separated.

555. Having exclaimed a phrase of amazement, the marvelous method of liberating sentient beings from the bondage of ignorance gives rise to the special meaning of pristine consciousness. (TN: the term *ya cha* is an untranslatable exclamation of amazement and discovery, so it is here translated by the English interjection “Aha!”)

556. Since desire arose from ignorance, it became the abode of the afflictions. Hatred arose from desire, becoming more coarse. Since pride arose from hatred, pride apprehends “I” and “mine.” Since jealousy arose from pride, the place of afflictions was entered. After confusion, the root of them all arose, the foundation of the afflictions was maintained.

557. After the pristine consciousness of vidyā falls under the influence of objects, it seizes the aspect of afflictions. Then the five attachments and aversions arise, becoming very coarse.

558. After the words of amazement, there is the astonishing method of freeing sentient beings fettered by ignorance and giving rise to the special meaning of pristine consciousness.

559. After the object was held to be a self out of ignorance, and after a subject was apprehended from the nonarising object, delusion arose. Then, since the aspect of ignorance was conceived in objects at the same time, the grasping of “I” and “mine” arose. Since the apprehension of the five appearances was understood to be the special path of pristine consciousness, pristine consciousness was not able to arise, and it was corrupted with mind and intellect.

560. After the pristine consciousness of vidyā was put into the pit of saṃsāra, pristine consciousness was not allowed to manifest. Vidyā was lost in objects. Wisdom gathered in space.

561. Further, the leaves of afflictions are very profuse and do not permit the fruit of pristine consciousness to ripen. Moreover, since the eye of pristine consciousness is obscured by ignorance, there are no appearances, and pristine consciousness cannot reach its measure. Further, if unobscured by ignorance, there is no doubt pristine consciousness arises.

562. Delusion arises from apprehending an object in the objectless.

563. Now, to explain the method of reversing delusion, there are also four wisdoms: the liberating wisdom frees the afflictions, the gathering wisdom gathers pristine consciousness, the separating wisdom separates affliction and pristine consciousness, and the moving wisdom moves the object into the dhātu.

564. Wisdom destroys all afflictions. The appearances of pristine consciousness are seen without impediments and return to the dhātu of pristine consciousness.

565. After that, in the first bardo, pristine consciousness automatically returns to the appearance of the clusters. Having been freed from the breath of the five afflictions, the breath stops without changing. Further, all coarse afflictions are merely the appearances of pristine consciousness.

566. Further, after the appearances of pristine consciousness arose in the field, the palace of the dharmadhātu, the field of pristine consciousness was very vast. The unceasing illumination of the appearances was seen as the appearance of pristine consciousness in the location of pristine consciousness that has no high or low. The kāyas dissolved into the kāyas, the elements gathered into the elements, and vidyā attained its own body. Further, when no activity is possessed, after resting in the stage of insubstantial vidyā free from activities, pristine consciousness takes its own place. The essence of pristine consciousness (which cannot be attained by meditation or practice) cannot be encountered on a path and [the place of] pristine consciousness cannot be taken. Further, when there is no agent, once vidyā free of activity is left in a state free of substantiality, pristine consciousness takes its own place.

567. Since the pristine consciousness of vidyā arose impartially, the activities of subject and object were slain. Further, it cannot be seen by looking at objects. If [looking at objects] is given up, pristine consciousness returns to its enclosure. Since there is no object, pristine consciousness arises in its own state. The appearance that is not an apparent object self-arose and is a pristine consciousness that is not a movement of the mind.

568. This explains the practice: the lamp of the empty bindu gathers into the lamp of the vidyā dhātu. The appearance that travels on its own through the eyes is present as a natural light in the the sky. For example, it is like the sun. The light of the two lamps of pristine consciousness are present as the two lamps. Further, the appearances filling space and the recognition of pristine consciousness are what those who practice on such an object should be familiar with. Do not be distracted from that light by discursive thoughts.

569. After all of the subjective, afflicted appearances arose by means of those lamps as pristine consciousness appearances, the vidyā that partakes of them has the manner of a king. The five

sense gates have the manner of subjects. After the appearance of the light of the five gates is overwhelmed by the essence of vidyā, and after pristine consciousness arises as its own object, because it does not come under the influence of other objects, it appears as light. After the light arises in the five paths of the appearance of pristine consciousness, the five sense gates are destroyed.

570. As such, it is necessary to practice the twenty-one introductions. Further, even though there is no ultimate arising, since signs are caused to arise, it is necessary to provide illustrations with examples. Having applied those examples to the appearances of the pristine consciousness of the kāyas and lights, from those appearances pristine consciousness is able to exhaust the fluctuations of the mind. Light is self-luminous. The kāyas are one's own vidyā. Having ascertained those with one's wisdom, vidyā does not fall subject to conditions.

571. Further, after one recognizes one's own appearances through the twenty-one introductions, the appearance of the dharmakāya free from thought is the kāya of original purity. The appearance of the youthful vase body is a great self-appearance that is not experienced in the end, but does appear in the field and is experienced in the field. Further, it is not like an impure object; pristine consciousness appears only as a pure appearance.

572. Further, the five kāyas appear in the five pristine consciousnesses. The pristine consciousnesses appear as the five lights. The lights appear in the dhātu. The dhātu itself (which does not dwell in an extreme, is unlimited, infinite, without center or periphery, and unimpeded) becomes the experiential domain of vidyā. Its rays radiate into the ten directions. Appearances arise free of direction with an unchanging nature and essence.

573. Further, since pristine consciousness dwells as the five lights and in the form of light, it is without birth and death. Appearances appear without ceasing. Also, this explains the time of the bardo, that is, the pristine consciousness in the bardo. It is just like a child climbing onto its mother's lap. Since the light of pristine consciousness arises impartially, there is no object to see. The immeasurable appearances in pristine consciousness do not shrink or increase; there is no large or small in the dhātu.

574. Further, this refers to the so-called appearance of pristine consciousness. Having recognized pristine consciousness as one's own appearance, the five purities of pristine consciousness are able to arise in the field, the dharmadhātu. Pristine consciousness, the object appearing to oneself, does not transform at all. Also, that pristine consciousness lacks the part of the pristine consciousness of successful activities because it exists in original purity.

575. Further, after one's own appearance arose in the field, pristine consciousness is seen as one's own appearance, and the elements leave for the mother dhātu. The activities of wisdom are complete. Appearances arose as companions. Pristine consciousness arose in the field and dissolved into the empty dhātu. Certainty about the pure field arose. Further, since the pristine consciousness of vidyā encountered the field, certainty about appearances arose and there was only the thought, "this is my own appearance."

576. That also is gaining certainty in the appearances of natural perfection. Further, one's consciousness is awakened through the door that seems to arise as pristine consciousness. The truth is seen through the door that seems to arise as kāyas. One obtains power through the door that seems to arise as light. One obtains certainty through the door that seems to arise as compassion. One is free from the conceptual mind of self through the door of nonduality. The son and mother pristine consciousnesses meet through the door that seems to arise as freedom from extremes. One reaches the goal through the door of pure pristine consciousness. Compassion is unimpeded through the door of impurity.

577. Further, since the locations of pristine consciousness, the field of vidyā, and the

potentiality of wisdom are the same, the state of great pristine consciousness is reached. That state also exists in one's own appearances and is free from phenomena produced externally. A substantial sign is not apprehended at all. If there is any kind of concept of subject, the seed of the concept of a self is produced. The self-appearance that is neither made clear nor obscure in pristine consciousness appears to oneself. Further, the elements are taken into the path of pristine consciousness. Everything is included in the ultimate dharmatā. Pristine consciousness appears in the empty field and dissolves into the dhātu of emptiness.

40. THE PRAISE

॥ अद्भुतं श्लाघ्यं ॥

THEN, AN IMMEASURABLE assembly of white ḍākinīs made a request: “Remove the concepts of sentient beings with the Dharma allegory! We ḍākinīs request that you open our eye of ignorance! Make sentient beings understand!”

After that, the Teacher again spoke eloquently: “I will remove the concepts of sentient beings with an allegory. Retinue of ḍākinīs, listen! [90b]

“There was a butter lamp⁵⁷⁸ that never died in a great swamp⁵⁷⁹ in the country called Mahācakravāḍa.⁵⁸⁰ In a land called Shining⁵⁸¹ it was seen by a teacher called *Sādarśa [*me long can*],⁵⁸² who made the following statement: ‘People of Shining,⁵⁸³ you should listen! I will make a prediction for you. [91a] You must listen without distraction. On the peak of a great mountain called Malaya⁵⁸⁴ is a lake called *Sanābhika. In that lake is the father, Kāśyapa,⁵⁸⁵ and the mother,⁵⁸⁶ Vajravārāhī. A brother and a sister⁵⁸⁷ came from their union.’

“After that, both the father and mother⁵⁸⁸ said the following to the brother and sister:⁵⁸⁹ ‘Son,⁵⁹⁰ [91b] you must go and light a fire in the land of the black Māra.⁵⁹¹ Daughter,⁵⁹² you must go to the excellent Vaijayanta⁵⁹³ palace in Trayastrimśa heaven and gather flowers.’⁵⁹⁴

“The son replied ‘I won’t go.’⁵⁹⁵

“Then,⁵⁹⁶ the father and mother both asked him, ‘Why do you not want to go?’

“The son replied, ‘Since there is a māra⁵⁹⁷ called Black Halika in the country of Māra,⁵⁹⁸ I will be imprisoned.’⁵⁹⁹

“Both the father and mother⁶⁰⁰ replied in the following way: ‘Son, don’t say that. Grandmother⁶⁰¹ Cataract lives in the country of Māra. She is your⁶⁰² grandmother. Go there and light a fire.’

“The son replied in the following way: ‘Listen, father and mother! That is not my⁶⁰³ country, but I will go⁶⁰⁴ to that country. [92a] Send me five servants!⁶⁰⁵ Give me a sword that is tempered⁶⁰⁶ with sesame oil! Give me five mirrors!’⁶⁰⁷

“Afterward, the father and mother rejoiced,⁶⁰⁸ saying, ‘May it be so,’ they dispatched five men⁶⁰⁹ as servants and gave their son five mirrors.⁶¹⁰

“Once again the son⁶¹¹ asked the following, ‘Listen, father and mother! If I cannot leave the country of Māra,⁶¹² what shall I do?’

“The father and mother replied, ‘In a country called Heap of Jewels,⁶¹³ there are four savage men.⁶¹⁴ At that time, an army will be raised: one man will gather an army,⁶¹⁵ one man will have an iron cauldron,⁶¹⁶ and two men will break the door.’⁶¹⁷

“After the father and mother⁶¹⁸ gave their prediction, the son said, ‘I will act accordingly!’⁶¹⁹ and left. [92b]

“After that, he was seen by the māra⁶²⁰ Black Halika. ‘Oh, an enemy⁶²¹ has come. Retinue, do not allow him to go. Seize him!’

“The five demonic men⁶²² caught him. Grandmother Cataract⁶²³ put a chain on the door and said to the retinue, ‘In the past this one killed⁶²⁴ my son. Do not let him go.’⁶²⁵

“The retinue⁶²⁶ said, ‘As you say’ and did not let him go.

“After that, again the son said the following, ‘Hey Grandmother!⁶²⁷ My father and mother⁶²⁸ said ‘Your Grandmother⁶²⁹ Cataract⁶³⁰ is in the country of the māras.⁶³¹ Go there and ignite a fire.’ So do not hold me; release me!’

“Grandmother said, ‘You will not be released! You will not be released because your father killed my son.’⁶³²

“After that, the son said the following, ‘If you don’t release me,⁶³³ I will summon an army.’

“Grandmother said, ‘Bring your army!’ [93a] She did not free him.⁶³⁴

“Next, he gave a letter to the three visitors.⁶³⁵ ‘Dear friends, in the country called Heap of Jewels⁶³⁶ there are four savage⁶³⁷ men.⁶³⁸ Tell my parents, ‘You should know⁶³⁹ that your boy is being held in jail. Come at once⁶⁴⁰ with a large army.’⁶⁴¹

“The visitors said, ‘The message will be sent.’⁶⁴²

“Then, within three days,⁶⁴³ just as the sun rose, many soldiers came.⁶⁴⁴ They broke the door⁶⁴⁵ and burst the chains⁶⁴⁶ of the prison. Grandmother was banished.⁶⁴⁷ The five men were separated from their horses.⁶⁴⁸ The son,⁶⁴⁹ who had been imprisoned by Grandmother, decapitated the retinue⁶⁵⁰ with the sword. After that he escaped to his own country.⁶⁵¹

“Upon arriving in his own country, the son met with his sister, who had been gathering many flowers⁶⁵² from the Vaijayanta palace in Trayastrimśa⁶⁵³ heaven. [93b]

“Then, having recognized⁶⁵⁴ their son, the father and mother were overjoyed, and they named the brother and sister.⁶⁵⁵ The brother was named Leader of the Vajra Chain;⁶⁵⁶ the sister was named Holding the Rim.⁶⁵⁷

“After that, the brother⁶⁵⁸ and sister conferred. Having seen the Teacher *Sādarśa,⁶⁵⁹ those two were given a prediction.⁶⁶⁰

“Oh children of good family! In the country called Unstructured Appearance,⁶⁶¹ there is a crystal⁶⁶² stūpa with five tiers.⁶⁶³ There are five men⁶⁶⁴ on each side who give advice. Around⁶⁶⁵ that crystal stūpa there are attached four silver mirrors.⁶⁶⁶ On the peak⁶⁶⁷ of Mt. Malaya there are sentinels placed in the fenced enclosure.⁶⁶⁸ On the stūpa there is a precious⁶⁶⁹ staircase. [94a] Fill one’s hands⁶⁷⁰ with a vessel of jewels and climb to the top.

“After that, on the top of the stūpa⁶⁷¹ there is a teacher named Changeless Light.⁶⁷² A beam of light will come out from his right foot.⁶⁷³ You should grab it without fear.⁶⁷⁴ He is the father⁶⁷⁵ of your own appearances. Go there!

“Beyond and above him is a precious palace⁶⁷⁶ with eight doors. That is your mother, Appearing as Diversity. After that, recognize your mother!

“Above that,⁶⁷⁷ there is a palace made from various gems. Since that is your place,⁶⁷⁸ take your place!”

“Having said that, since the teacher made the prediction, the boy, Leader of the Vajra Chain,⁶⁷⁹ said the following, ‘Oh Great Teacher, I shall do as you say!’

“Having said this, he addressed his sister,⁶⁸⁰ ‘We should do as the teacher predicted.’⁶⁸¹ [94b]

“It is said that on sunbeams⁶⁸² and mounted on horses with rainbow⁶⁸³ saddles cinched⁶⁸⁴ with a girth of a garland of pearls, bearing crystal⁶⁸⁵ lances,⁶⁸⁶ they traveled without impediment on the road through the sky into the precious house.⁶⁸⁷ Aha!”

After that, the assembly of white dākinīs was amazed and recited the following:

“*A hūṃ*

The rising sun of compassion pervades one thousand universes.
One thousand rays of light destroy the dark house of ignorance.
The unchanging dharmatā transforms into a dark blue-colored body;
sixfold compassion transforms into six arms;
stainless pristine consciousness transforms into clenched white fangs;
the sound of *rulu* tames the savages;
migrating beings are guided with feet of compassion—
we offer homage and praise you, the one with the wisdom eye.

The kāya of vajra pristine consciousness that responds with the
strength of compassion,
possessed of compassionate feet that guide migrating beings from the
swamp,
the one who possesses the meaning of the vajra, the unchanging
essence—
we offer homage and praise you, the kāya of pure pristine
consciousness. [95a]

The kāya of blazing pristine consciousness that is without conceptual obscurations
abides on the pure stage of the complete accumulation of wisdom,

endowed with compassionate rays of light of one thousand suns
that are the pure eye of the vajra body⁶⁸⁸ itself—
we offer homage and praise you, the self-knowing vajrakāya.

Demonstrating the appearance of movement with the garland of light
rays,
pure like a faultless crystal ball,
bearing the characteristics of the dharmakāya of faultless pristine
consciousness,
the unchanging essence that arises as the kāya of compassion—
we offer homage and praise you who deliver us to the other shore with
compassion.

The meaning of the pristine consciousness that apprehends individual
characteristics without impediment,
the pure kāya that bears the major and minor marks—
we offer homage and praise you, the unimpeded sambhogakāya.

The meaning of the dharmakāya, the blazing supreme jñānakāya,
free from all thoughts, the dharmatā free from names—
we offer homage and praise you, the pure jñānakāya.

With wrathful accoutrements on a peaceful kāya,
subduing migrating beings with great strength—
we offer homage and praise you, the wrathful king who roars the
sound of *hūṃ*.”

After the dākinīs gave their praise, amazement arose within them. They
exclaimed: [95b]

“Amazing! The great meaning is found!
Amazing! The dimension has been gathered into one!
Amazing! The extremes have been gathered into the dimension!
Wonderful! Realization is accomplished in a moment!
A la la ho!
The transcendent state of the buddhas has been found!
The meaning of the jewel that arises from oneself is understood!”

While saying this, they made a great offering of song, accompanied by

instruments, and music.

578. The pristine consciousness of vidyā that appeared without falling under the power of objects.

579. In the middle of the inconceivable afflictions of the eighty-four thousand types of affliction.

580. The innumerable sentient beings of the six realms of saṃsāra are innate seeds within one's heart center.

581. A portion of ignorance invading the pristine consciousness of vidyā is the beginning of delusion. Now then, the aggregate of traces is the five appearances of pristine consciousness, including vidyā, which falls under the power of objects. In that respect, the lamp of self-originated wisdom gives an exposition that teaches the purpose of practice.

582. Since the unceasing objects of the five pristine consciousnesses exist in the lamp, they do not depend on other appearances. Since one's own appearances self-arose, the objects of the five lights (which are innate attributes within the location of pristine consciousness) appear to the five sense gates. The five paths appear to the eyes. The five essences appear in the heart center. Signs appear to the lamps. The five pristine consciousnesses arise as an appearance in the field that is undivided.

583. The reality of pristine consciousness exists as one's own appearance from the very start without phenomena produced elsewhere. The empty field does not exist. The location of pristine consciousness does not exist. The pure object does not exist. The five empty paths are unimpeded.

584. This is one's body. Further, vidya exists in one's heart center. The bindus are in the nāḍīs. Pristine consciousness is located in the brain. The lamp abides in the eye. The path emerges from the head into the eyes. Further, the two lamps manifest as the light of pristine consciousness in the sky. In addition, that light appears as rays of vidyā. The nature arises under the power of pristine consciousness.

585. The kāya of vidyā is present as light. Also, that light (unimpeded and unsubiding) is the intrinsic light of pristine consciousness, free from the extremes to identify on the path.

586. Further, she is the mother, dharmatā Samantabhadrī, who arises to oneself and emanates. She appears as light because a portion of the method is possessed. She appears as pristine consciousness because a portion of wisdom is possessed. Further, the dharmakāya is the arising of the field of great bliss.

587. The lamp of the dhātu and the lamp of the empty bindu.

588. Appearing without ceasing as method and wisdom.

589. Demonstrated as the two lamps.

590. The lamp of the pure dhātu appears as the field. Further, the pristine consciousness is not allowed to appear in the field because the object and subject are apprehended. The "fire of hatred" means that having encountered the object, it is like starting a fire that blazes and spreads everywhere.

591. Ignorance.

592. The lamp of the empty bindu, that is, held by vidyā.
593. Vidyā and pristine consciousness are the ripened and unripened result, respectively. If that is practiced, then one sees the kāyas and lights of pristine consciousness.
594. One's actual vidyā.
595. The lamp will not fall under the control of objects.
596. Since ignorance engages objects.
597. The māra of the root of ignorance.
598. Very coarse affliction.
599. Vidyā will be subject to ignorance.
600. The innate affliction.
601. The ignorance that is the root of afflictions.
602. Ignorance simultaneous with vidyā.
603. Blocking the appearances of vidyā.
604. Ignorance and vidyā mix.
605. The five pristine consciousnesses.
606. The liberating wisdom, the moving wisdom, and the separating wisdom.
607. The appearance of the five lights.
608. Since at the time both arose together.
609. The five pristine consciousnesses.
610. The five lights.
611. The lamp of the pure dhātu and vidyā.
612. From saṃsāra.
613. The heart center.
614. The four wisdoms.
615. The gathering wisdom.
616. The separating wisdom.
617. The liberating wisdom and the cutting wisdom.
618. Together.
619. Vidyā goes to saṃsāra and assumes the sheath of ignorance.
620. The root affliction.
621. Attached to saṃsāra.
622. The five attachments and aversions.
623. Ignorance.
624. Appropriated a body of flesh and skin.
625. Leave saṃsāra.
626. The 1080 afflictions.

627. Ignorance.
628. Method and wisdom.
629. Ignorance.
630. Obscuring the essence.
631. Lives in the land of saṃsāra.
632. Turning away from saṃsāra toward pristine consciousness.
633. With wisdom.
634. Because the body exists.
635. Sūtra, Abhidharma, and Vinaya.
636. The heart center.
637. The activity of the four wisdoms.
638. The four lamps.
639. Vidyā.
640. Realization in a moment.
641. Great wisdom.
642. It is necessary to explain the tantras and āgamas.
643. The three moments of realization.
644. Wisdom arose in one's continuum.
645. Casting off the body and entering into pristine consciousness.
646. From the body.
647. The root of ignorance was severed.
648. Free from the sheath of the five attachments and aversions.
649. Ignorance is liberated into knowledge.
650. 1080 afflictions.
651. A path was made through the eyes.
652. The measure of having arrived.
653. Practicing the lamps.
654. Pristine consciousness transforms into one's own vidyā.
655. The two lamps.
656. The lamp of the vidyā dhātu.
657. The lamp of the empty bindu.
658. Having blocked deluded vision.
659. The first bardo.
660. Wisdom and pristine consciousness.
661. The bardo.

- 662. Stainless.
- 663. Five lights.
- 664. The fivefold clusters.
- 665. The path of light.
- 666. The appearance of the four pristine consciousnesses combined.
- 667. From the eyes.
- 668. In the dhātu.
- 669. The measure of realization.
- 670. Practice.
- 671. A path of light.
- 672. One's own appearances.
- 673. From his heart.
- 674. Because it is one's vidyā.
- 675. One's vidyā.
- 676. Natural perfection.
- 677. Appearance of original purity's own appearance.
- 678. Without turning back.
- 679. The lamp of the vidyā dhātu.
- 680. Obtained the field with the lamp.
- 681. Without turning back.
- 682. Beams from the heart.
- 683. Light.
- 684. Concepts taken into the path.
- 685. Wisdom.
- 686. Into the illuminated space.
- 687. Concluding in the appearance of original purity.
- 688. TN: *lus*.

41. THE ALLEGORY OF THE NATURE OF DELUSION



ONCE AGAIN, the assembly of yellow *ḍākinīs* made a request: “Oh compassionate Bhagavān, please explain the sublime method to us.”

Again came the reply of the bhagavān: “Oh mistresses of the elements, listen! Listen closely while I explain the unerring meaning to you. I do not see buddhas. Therefore, because there is no blessing from the buddhas, there is nothing to be called a method.”

Then, the *ḍākinī* called Vajra Crest [96a] made a request: “Oh compassionate one! Please teach the great allegory of the tantra of accomplishment.”

Then, the bhagavān entered the equipoise of the samādhi of the self-abiding transcendent state.

Again, the *ḍākinīs* made a request: “Oh Bhagavān, arise from samādhi! Fill the world with light! Crush the darkness of ignorance! Show us the light of pristine consciousness!”

The bhagavān then arose from samādhi and completely filled the billion worlds with a mass of light rays.

The bhagavān then replied to the assembly of *ḍākinīs*: “Oh retinue of *ḍākinīs*, listen! It is said that long ago in a country called Buddhafield of Pure Vidyā there was a castle⁶⁸⁹ with eight gates. At the top of the castle was a child⁶⁹⁰ called Knower of Appearances. [96b] His mother was called Old Lady Cataract.⁶⁹¹ In the lower part of that country⁶⁹² there was a wicked⁶⁹³ king called *Īśvarakīrti who had five⁶⁹⁴ princes.

“The son went to play with the five princes.⁶⁹⁵

“When Old Lady Cataract⁶⁹⁶ went to relax in the lower part of the valley,⁶⁹⁷ the son was imprisoned by the five princes.⁶⁹⁸ Aha!”

The *ḍākinīs* were amazed and made a request: “Oh, this compassionate teacher has removed our doubts. It is amazing! Teacher, please make a prediction. Amazing!”

Then the teacher replied: “Next, it is said she was unable to follow the son,⁶⁹⁹ and after being caught, she was also put into chains.⁷⁰⁰ Aha!”

The yellow *ḍākinī* called Radiant Pristine Consciousness made a request: “Amazing! Great teacher, will the concepts of sentient beings be removed by

that allegory?”

Once again came the reply: “Long ago in a country called Heap of Jewels,⁷⁰¹ there was an old lady⁷⁰² who had a precious jewel. After it was stolen by five thieves,⁷⁰⁴ the old lady was afflicted with suffering.⁷⁰⁵ Aha!”

After that, dākinī Vajra Roaring Hūṃ made a request: “Oh great teacher, please explain the great method.”

Once again the teacher replied: “Because those thieves were chased,⁷⁰⁶ they went to the country called Thorny.⁷⁰⁷ When the five thieves were arrested, the old lady was shocked.⁷⁰⁸ Aha!”

Then, Queen of the Conquering Army made a request: “Please teach us the means of reversing delusion.”

Once again came the reply: “Then, it is said that the thieves were chased from Thorny⁷⁰⁹ and the old lady revived.⁷¹⁰ Aha!”

Then, the vajra dākinīs made a request: [97b] “Oh teacher, please teach us the system of liberation.”

Once again came the reply: “It is said that the old lady’s son, White Agni,⁷¹¹ said the following, ‘Was my jewel⁷¹² broken?’

“The five men⁷¹³ replied, ‘The jewel was not broken. You must kill your mother, the old lady.⁷¹⁴ If you don’t kill your mother, the old lady,⁷¹⁵ we won’t give you the jewel.’⁷¹⁶

“Therefore, he⁷¹⁷ killed his own mother,⁷¹⁸ ate her flesh, drank her blood, and sucked her bones.⁷¹⁹ After there was nothing left, he was given⁷²⁰ the jewel by the thieves. Aha!”

Then, the assembly of yellow dākinīs praised the teacher:

“*Ah hūṃ*

To the bhagavān, the vajra guide, the jñānakāya,
and the vajra dharmakāya that is free from thought or expression,
since all activities are complete, you dwell on the unchanging stage.
Possessor of supreme pristine consciousness, the nonconceptual
dharmakāya—
we offer homage and praise the dharmakāya free of grasping.

To the holder of the meaning of the unimpeded vajra, [98a]
the sambhogakāya who possesses the eye of pristine consciousness
and compassion,
the five kāyas that bear individual features without conceptuality,
the five fathers and five mothers that have no front or back,
the jñānakāya of five families who illustrates the meaning of the
primary maṇḍala that possesses the fivefold clusters,
who resides in the palace of the maṇḍala of circular light endowed

with an unchanging meaning—
we offer homage and praise the sambhogakāya of clarity and
emptiness.

To you who delivers us to the other shore with the power of
compassion,
whose supreme body with wrathful accoutrements laughs loudly,
whose three heads, bound with a single topknot, frighten those in
saṃsāra,
whose six hands, which hold different implements, tame obstructors,
and whose eight garments drape the body, bringing mātṛkas under
control,
Bhagavān Bhaiṣajyaguru, who compassionately leads migrating
beings out of the swamp of saṃsāra,
who is endowed with the sound of *hūṃ*, the king of the wrathful
whose power delivers beings to the other shore,
great light of compassion that destroys ignorance—
we offer homage and praise the nirmāṇakāya of diversity.

The ancestor of all buddhas who possesses the meaning of the three
kāyas,
the youthful form possessing the power of compassion—
we offer homage and praise the perfect pristine consciousness of the
three kāyas.”

Having offered praise, [98b] each one found the meaning and was amazed:
“A la la ho! I have found the great meaning! I have comprehended all secret
mantra. The kāya of the buddhas occurs in sentient beings.

“Amazing! The many are gathered into one. The dimension gathers into one.

“Wonderful! All dimensions are gathered into the lamps. All lamps are
gathered into light.

“Truly amazing! All light is gathered into the kāyas. All kāyas are gathered
into vidyā.

“A *hūṃ*. All vidyā is gathered into the nonabiding dimension.”

Once it was comprehended by each one in that way,⁶⁸⁹ conceptual doubts
were removed.

⁶⁸⁹. Natural perfection.

⁶⁹⁰. Vidyā.

- 691. That is simultaneous with vidyā.
- 692. Saṃsāra.
- 693. Afflicted.
- 694. The five attachments and aversions.
- 695. The objects were free in the sense gates.
- 696. Simultaneous with ignorance.
- 697. The five gates.
- 698. Encountering objects.
- 699. Vidyā.
- 700. Caught in saṃsāra.
- 701. The heart center.
- 702. Ignorance.
- 703. The pristine consciousness of vidyā.
- 704. The five attachments and aversions.
- 705. Stuck in the swamp of saṃsāra.
- 706. By wisdom.
- 707. The suffering of saṃsāra.
- 708. Went to saṃsāra.
- 709. The impure objects.
- 710. Vidyā itself.
- 711. The pristine consciousness of vidyā.
- 712. The essence of vidyā.
- 713. The five afflictions.
- 714. Ignorance.
- 715. Who causes obscuration with ignorance.
- 716. Will not release you from saṃsāra.
- 717. Vidyā.
- 718. Ignorance.
- 719. The five adventitious afflictions.
- 720. Vidyā is no longer controlled by anything.
- 721. All their own benefit.

42. THE EXPLANATION OF TIME



THEN, THE ASSEMBLY of red ḍākinīs made a request: “Oh great teacher, please explain the sublime method to us. Please teach it and give a prediction.”

Then the great teacher replied: “Oh, listen! [99a] You should listen with devotion to my teaching. It is said that long ago⁷²² in the country called the Great City of Magadha, there was a king⁷²³ called Beautiful Heart. Because a beautiful temple⁷²⁴ existed there, the subjects⁷²⁵ rebelled. They⁷²⁶ set fires on the temple in the ten directions and the temple burned.⁷²⁷ Aha!”

Then, the Red Blood Sucker made a request: “Oh great teacher! What is the method with which all sentient beings of saṃsāra’s three realms may attain buddhahood?”

Once again came the reply: “In a country⁷²⁸ called Gathered Array there was a Chinese king called Likarata.⁷²⁹ He laid out a great astrological diagram.⁷³⁰ Having performed a funerary calculation,⁷³¹ for the ritual practice,⁷³² he fitted his twenty-one queens⁷³³ in beautiful clothes, carried them to the intersection of the four great roads,⁷³⁴ and eliminated death. Aha!” [99b]

After that, Red Power Thread made a request: “Oh great teacher, please teach the method.”

Again the teacher replied: “It is said that the Chinese King⁷³⁵ Likarata, the king of magic power, adorned his twenty-one⁷³⁶ queens with beautiful⁷³⁷ ornaments. He trained fast horses.⁷³⁸ He opened the queens’ eyes of clarity.⁷³⁹ Having given them weapons⁷⁴⁰ for striking, he gave them blades for cutting.⁷⁴¹ He dressed them in coats.⁷⁴² He sought a place for them to live in.⁷⁴³ He sought a house for them to dwell within.⁷⁴⁴ He sought a road for them to travel upon.⁷⁴⁵ He sent them away and and eliminated death.⁷⁴⁶ Aha!”

Then, She Who Destroys the World made a request: “Oh great teacher, how long will the teachings of the buddha last in the world?”

Once again came the reply: “Heed me, ḍākinīs, listen! The signs of the perishing of the teachings of the Buddha are the arising of famine and various diseases in the world. [100a] A disturbance will arise in the world because of a conflict between a yakṣa called Ulkā mukha and a māra called Spreading Poison. Two mamos, one called Mistress of All Existence and the other called Destroyer

of the World, possess a storehouse of various grains. Famines will arise as a sign of conflict between those two. Many diseases will arise as a sign of the conflict between Black Talon and Going to Happy Realms.

“During the degenerate age, the last five hundred years, it is the age when all men die by the knife. It is the age when the ordained cannot keep discipline. It is the age when women cannot maintain chastity. It is the age when fathers and sons cannot communicate. It is the age when youths enjoy fighting. It is the age when dākinīs come to human lands. It is the age when rash behavior is based on trifling words. It is the age when secret mantra is chanted as Bōn. It is the age when masters who teach secret mantra are not respected and their faces are looked upon when they are approached. [100b] It is an age when mantrikas are unable to keep secrets. It is an age when men are not able to keep the Dharma. It is an age when people wear black coats. It is an age when practitioners descend into the cities and countryside. It is an age when the profound Dharma of secret mantra is not practiced but instead perverse Dharmas are practiced. It is an age when the intention of the buddhas is put into practice. It is an age in which song, dance, music, and shows are enjoyed. It is an age when practitioners do not remain in solitude but gossip in groups of many people.

“After the rākṣasa called Black Killer and the rākṣasī called Black Rākṣasī possess the minds of all mantrikas, mantrikas do not stay in retreat, descending into the cities and countryside, making themselves important, and engaging in fierce ritual activities of destruction.

“It is the age when Brahmā Conch Topknot⁷⁴⁷ and his consort, Black Destroyer, possess the minds of all ordained persons. The ordained, who formerly only engaged in the activities of positive virtuous mentors, become leaders who do not protect their own congregations. Many unfortunate and negative signs such as those will arise. At that time, the doctrine will disappear. [101a]

“After this, the secret of secret mantra practiced by a bodhisattva who dwells on the stages will spread far and wide.

“After that, in five hundred years, there will be a sixty-year dark period. After that, a buddha named Precious Array will arise in the world. His Dharma of characteristics will remain for one hundred years. After him, there will be another sixty-year dark period.

“Then, after that, the tathāgata Mahākāśyapa will arise in the world. Also, the humans and retinue will come with halos of light. The Great Perfection teachings will remain for sixty years. There will be thirty people who obtain the result of buddhahood in that buddhahood. After that, there will be a fifty-year dark period.

“After that, a tathāgata called Precious Topknot will arise in the world. His precious Dharma, Vinaya, will last for ten years. After that, there will be fifty pratyekabuddhas.

“After that, there will be four great eons: the age of famine, [101b] the age of weapons, the age of illness, and the age of seven fires. Then, the age of the element water will arise. At the end of all of those, there is destruction by air.

“After that, a void remains for five hundred years. Then, once again, there are three equal ages: voidness, formation, and destruction. The great extensive wishing tree will form. On a leaf of that tree is a beautiful string of pearls. Since the eye of the Omniscient One is attached to it, the Saha world system forms. Then the teacher Great Maitreya will arise in that world system. He will spread the Dharma wide and far. The lifespan of people will be sixty thousand years. That is how the world system forms gradually and perishes gradually.”

Once again, all the *ḍākinīs* were in shock because their minds were disturbed. When the *ḍākinīs* revived, they made a request. [102a] With tears flowing down their faces, uttering laments, and circumambulating the teacher, they said: “Alas, our minds are crushed! Alas, we have no method of being liberated from the eons. Please teach a method of liberation from that suffering.”

The teacher replied: “Listen! The *vidyā* that does not fall under the influence of such influences is liberated by this great tantra.”

The *ḍākinīs* said the following:

“*Aḥ hūṃ*

We are pierced by great suffering.

Please catch us with your hook of compassion. Amazing!

We are tormented by the extent of our wants.

Thank you for the flow of the moist stream of your compassion.

With the noose of compassion

please lead us out of the narrow gorge of *saṃsāra* into which we have fallen.

We offer homage and praise the *jñānakāya* who is endowed with a method.

We who wander in the dark swamp of ignorance

offer homage and praise the one who raises the lamp of purity. [102b]

We offer homage and praise the *vajrakāya*, the guide for those who have lost the path for countless eons.

We, who initially did not find the jewel that has always been lost, offer homage and praise you who shows the invaluable.

We, who are not free from the river of *saṃsāra*, offer homage and praise the ship that delivers us to the other side.

To the one who emanates as *Vajrasattva* and benefits migrating beings,

we offer homage and praise the kāya of uniform pristine consciousness.

We offer homage and praise the one who compassionately leads us from the fathomless ocean of saṃsāra.

We offer homage and praise the pure pristine consciousness of the blazing, supreme kāya endowed with the compassion of the Buddha.”

After the dākinīs praised him, they gave rise to joyful minds. Afterward, they said the following:

“A ho! The dimension gathers into one.
Appearances are pure.
Amazing! I see vidyā.
It has become stronger.”

Having said that, they disappeared.

722. A body of traces.

723. Vidyā.

724. The five lights.

725. The afflictions.

726. Very coarse.

727. There is no increase or decrease in vidyā.

728. Sentient beings with coarse afflictions.

729. A master who is skilled.

730. The meeting of tantra, āgama, and upadeśa.

731. He explained the method of freedom from saṃsāra.

732. TN: *Gto* are rituals drawn from the tradition of elemental or so-called black calculation (*'byung rtsi*, *nag rtsi*). They are generally referred to as *gto* in order to distinguish them from other sorts of rituals with Indian origins.

733. The twenty-one introductions.

734. The bardos.

735. The master possessing the intimate instructions.

736. The twenty-one introductions.

737. Intrinsic light.

738. Wisdom.

739. The lamps.

740. Tantra and āgama.

741. Upadeśa.

742. Of light.

743. Original purity.

744. The appearance of light.

745. The bardo.

746. Liberation from saṃsāra. (TN: *Shi sgab bcod* is a *Gto* rite for eliminating ghosts. See Mi pham rgya mtsho, “Gto sgrom ’bum tig gi dgongs don lag len khyer bder bkod pa’i gto yi cho ga bkra shis ’dod ’jo,” in *Gsung ’bum / Mi pham rgya mtsho*, TBRC W2DB16631.31: 93–218. Khreng tu’u: Gangs can rig gzhung dpe rnying myur skyobs lhan tshogs, 2007. Longchenpa comments in the *Theg mchog mdzod* that the meaning of this ritual in the allegory is that the stream of birth and death is eliminated.

747. TN: *Tshangs pa dung gi thor tshugs can*. According to De Nebesky-Wojkowitz, *Oracles and Demons of Tibet* (Kathmandu: Book Faith India, 1998), 147, the Bonpos assert that this deity is the same as *Rgyal po Nyi pang sad*, an important protector of the *Zhangzhung Aural Lineage* (*Zhang zhung snyan rgyud*).

43. THE EXPLANATION OF THE FIVE METAPHORS



NEXT, THE ASSEMBLY of green ḍākinīs made a request: [103a] “Great teacher, are you able to measure the transcendent state of the buddhas?”

The teacher replied: “Mistresses of the elements, listen! The transcendent state of the buddhas is immeasurable; it has no duration and no boundaries.”

The ḍākinīs were amazed. Once again they made a request: “Oh great teacher, please explain the scripture of the immeasurable transcendent state of the buddhas.”

Once again, the teacher replied: “Mistresses of the elements, listen! I have gathered all dharmas into sounds and allegories. Listen properly while it is taught.

“*A748 ghat749 sam750 budataya751 adhu752*

“Since eighty thousand men with sharp axes felled the wish-fulfilling tree, I will explain the intimate instruction that cannot be felled by anyone.

“The pristine consciousness of all buddhas
is free from the dichotomy of one or many,
and free from conventionally composed dharmas.

A nonconceptual Dharma, free from grasping,
lacks an apprehensible object and is free of an apprehending mind,
[103b]

the transcendent state of the buddhas is very vast.

How can it be included in a single consciousness?

Vidyā free from activity manifests in the state that neither expands nor contracts.

Uniformly inseparable in the self-originated, self-liberated state,
the mirror that does not arise or cease is very shiny.

Since it is the essence of everything, it is taught by all buddhas.

Dhātu753 kāya754 prasara755 dupayā756 a757

“To explain the intimate instruction of two men fighting over a single lamp
in one thousand caves:

“Leave intrinsic clarity free from grasping
in an unfabricated state.
Leave the pristine consciousness of all buddhas
in the middle of one’s heart center.
Leave one’s appearances free of concepts
in the depths of the empty sky.
Leave one’s uncontrived vidyā
in the field of the two lamps.
Leave the ancestor of all buddhas
in the field of self-originated knowing consciousness.
The inner gaze of all buddhas
looks without distraction upon the field of the lamps. [104a]

*Hūṃ⁷⁵⁸ a⁷⁵⁹ pran⁷⁶⁰ ti⁷⁶¹ sarva⁷⁶² a⁷⁶³ bha⁷⁶⁴ dhu⁷⁶⁵ kherg⁷⁶⁶ aśi⁷⁶⁷
ha⁷⁶⁸*

“The explanation of the intimate instruction of the two jeweled eyes
mounted on a turquoise cuckoo in the middle of the sky conquering six lands:

“Amazing! The transcendent state of the buddhas
is found within oneself without searching.
The maṇḍala of the pure palace
is drawn within oneself without changing.
The nonconceptual dharmatā
is liberated in its own place without changing.
Without a destination, the dhātu of
great, pure luminosity encounters the object.
The unfabricated maṇḍala
is found in one’s body without being grasped.
The utterly pure conduct without an object
is liberated in the unfabricated dimension.
The uninterrupted transcendent state
is recognized in the state of the self-originated lamps.
The insubstantial pristine consciousness of buddhahood
is free from thoughts of grasping.
Blazing, pure pristine consciousness
is not covered by the fault of defects. [104b]

Śa⁷⁶⁹ sā⁷⁷⁰ ri⁷⁷¹ ada⁷⁷² ma⁷⁷³ bha⁷⁷⁴ gha⁷⁷⁵ lā⁷⁷⁶ edhu⁷⁷⁷ a⁷⁷⁸

“The intimate instruction of drinking a river in one gulp:

“The uninterrupted transcendent state
is to be recognized in the state of space.
The pristine consciousness of great emptiness
is to be recognized in the state of nonconceptuality.
The view that is free from thoughts
is to be recognized in the middle of the heart center.
The substance of self-originated vidyā
is to be recognized as the chains.
The gaze of great self-liberation
is to be recognized as a lion.
The great, self-purifying self-liberation
is without an entity of thought.
The Dharma free from verbal expression
is recognized within Ati.
All is recognized within the dimension of vidyā. [105a]

*Jnana⁷⁷⁹ pra⁷⁸⁰ kṣa⁷⁸¹ ya⁷⁸² dha⁷⁸³ ma⁷⁸⁴ saṅg⁷⁸⁵ ka⁷⁸⁶ ri⁷⁸⁷ ya⁷⁸⁸
ha⁷⁸⁹ a⁷⁹⁰ budh⁷⁹¹ dhaya⁷⁹²*

“The intimate instruction of climbing a golden ladder raised on a crystal
stūpa:

“The great path of all buddhas
is said to be the three kinds of bardos.
Further, the kāya of the pristine consciousness of vidyā
is the five clusters that are uncreated,
which arise from oneself and stream out from oneself.
The pure pristine consciousness of vidyā
is like an unimpeded mirror,
appearing without arising or subsiding,
said to be the eye of all buddhas.
The variegated pristine consciousness of vidyā
possesses the maṇḍala of the eight self-originated gates.
The location of unchanging vidyā
is the single stage of self-liberated pristine consciousness,
the single stage of buddhas and sentient beings.
The appearance of all buddhas and sentient beings
is to be recognized in a single consciousness.

If the essence of everything is recognized,
it is the appearance of pure pristine consciousness.

The vidyā without traces
should investigate its own domain.
Therefore, it is found in one's body. [105b]

*Ma*⁷⁹³ *ha*⁷⁹⁴ *laṅg*⁷⁹⁵ *kaṁ*⁷⁹⁶ *sarva*⁷⁹⁷ *ya*⁷⁹⁸ *dhu*⁷⁹⁹ *hata*⁸⁰⁰ *ya*⁸⁰¹

“The intimate instruction of great rivers collecting into one great ocean:

“All outer, inner, and secret Dharmas are included
in the depths of the dimension of originally pure vidyā.
The king of secret mantra has a vajra nature
in the maṇḍala of nonarising pristine consciousness.

The pristine consciousness of the secret vajra
is the actual knowledge of all secret mantra
that never moves on the utterly pure stage
and dissolves nondually into the stage of luminosity.
The king of secret mantra, the unequalled vajrakāya,
is said to be the treasure of all pristine consciousnesses.
Entering onto the right path and into the inexpressible state,
the nonarising vajrakāya is free from all fear.
The kāya of the great, pure pristine consciousness
is the jñānakāya of vidyā because it is inexpressible and beyond
words.
The vajrakāya arises from the pure path.

This maṇḍala of all-encompassing, pure pristine consciousness
pervades all migrating beings completely without being generated.
The utterly pure arises from the state of the vajrakāya itself.
The kāya of vidyā dissolves, utterly pure, into my state.
The utterly pure kāya is said to be the meaning of vajra. [106a]
I do not exist, but everything arises from me.
I do not exist, but everything is perfected in me.
Everything is included in my state.
The ancestor of all buddhas
is understood to be my knowledge [*vidyā*].
The dimension of the knowledge [*vidyā*] of all secret mantra
is recognized as a nonarising state.

*A*⁸⁰² *ā*⁸⁰³ *a*⁸⁰⁴ *sarva*⁸⁰⁵ *kāya*⁸⁰⁶ *mahā*⁸⁰⁷ *santi*⁸⁰⁸ *darpa*⁸⁰⁹ *gata*⁸¹⁰
*zhupaya*⁸¹¹ *bhutu*⁸¹² *a*⁸¹³

“The intimate instruction of the five-colored rainbow disappearing into one

space:

“The appearances of the pristine consciousness of vidyā dissolve into the state of empty space.

Great nonconceptual vidyā
dissolves into the utterly pure, inexpressible state.
The intrinsically pure essence free from grasping
dissolves into the great nonconceptual state.
The great self-purification that never changes
dissolves into the state of emptiness that pervades space.
The dharmatā that is not produced [106b]
dissolves into the state that neither comes nor goes.
The self-originated buddhahood without a cause
dissolves into the pure state that is not a condition.
Even grasping to a position or a side
dissolves into the state that does not fall into a position.
The intrinsically clear, great purity
dissolves into the state of unchanging pristine consciousness.
The transcendent state of the buddhas of the three times
dissolves into the state of the lamps.
The one who remains in the state without effluents
instantly gathers in the dimension of pristine consciousness.
The one who fully remains on the vajra path
thus goes on the inexpressible path.
The one who fully remains on the path of the five kāyas
thus goes into the imperturbable space.
Timeless pristine consciousness is self-apparent.”

Then, the ḍākinīs made the following statement:

“Oh Bhagavān, possessor of great compassion!
Teaching such a topic is truly amazing!”

Having said that, they also made the following praise:

“*Aḥ hūm*
We offer homage and praise the bhagavān,
the guide, the vajra jñānakāya, the pure vajrakāya.

We offer homage and praise the vajra essence kāya that possesses the
five pristine consciousnesses,
the vajrakāya of limitless light.
We offer homage and praise the master of secret mantra,

the vajra jñānakāya, the nonconceptual dharmakāya. [107a]
We offer homage and praise the omniscience that liberates
ignorance into the dhātu, liberated into the dhātu with compassion.
We offer homage and praise the meaning of utterly pure nonarising
that shows that there is no progress on the stages and paths to
buddhahood.

We offer homage and praise you, endowed with beautiful light,
who shows inseparability endowed with the meaning of the vajra.
We offer homage and praise stainless purity
in the pure jñānakāya that delivers the enemies through power.
We offer homage and praise the five distinct kāyas
in the luminous maṇḍala of pure pristine consciousness.”

Thus, this was said by the dākinīs.

“Amazing! The dimension is pure.

All birthplaces are pure.

Ā hūṃ

The meaning gathers into one.

Pristine consciousness dissolves into the dimension of pristine
consciousness.

A la la ho!

Vidyā moves into the space of vidyā.

The meaning gathers into its perfect state by itself.

Amazing!

The signs visibly appear,
and are understood, recognized, and comprehended.”

Having said that, they disappeared.

The glorious guardian of mantra will tear out the heart of samaya breakers.
Sealed, sealed, sealed.

748. Nonarising.

749. Unceasing.

750. Pure.

751. The unchanging buddhakāya.

752. Compassion that sustains the nonarising path.

753. The dhātu difficult to understand. [TN: Reading *dga*’ as a misspelling of *dka*’.]

754. Appearance of kāyas and pristine consciousnesses.
755. Unchanging.
756. Appearance of the nature.
757. Since the mind of proliferation is gathered into pristine consciousness, pristine consciousness appears to itself.
758. Pristine consciousness gathers into the dhātu.
759. Nonarising pristine consciousness.
760. Appearance of dharmatā.
761. The unchanging vajrakāya.
762. The pristine consciousness beyond all phenomena.
763. Emptiness realized to be nonarising.
764. Pristine consciousness shown to appear in the field.
765. Appears atemporally.
766. In the meaning of purity.
767. Transcends into nonarising.
768. Pure pristine consciousness is immaculate.
769. Unimpeded wisdom.
770. The kāya beyond phenomena.
771. The light beyond permanence.
772. The empty kāya that does not change in the three times.
773. The meaning of equality.
774. Pristine consciousness arose in the field.
775. The five elements.
776. The meaning of the view.
777. The pristine consciousness without meditation.
778. The meaning that has always been present.
779. The lamp of pure pristine consciousness gathers into the dhātu of the field.
780. Phenomena and appearances are nondual. (Also *sā* occurs.)
781. The kāyas and pristine consciousnesses are a magic display in the field while being nonexistent. (Also *ka* occurs.)
782. When the elements automatically revert, they appear as the pristine consciousness that is beyond time and extremes.
783. Substantial objects dissolve into the dhātu.
784. There is no change in the basis.
785. There is no final limit on the path.
786. The meaning of kāya having always been present.

787. Appearances are a magic display of sound.
788. Perfect activity.
789. Pure pristine consciousness.
790. Appears as nonarising.
791. Appears in the three times.
792. Always nonarising from the beginning.
793. The unsurpassed, secret, great Dharma.
794. Nothing to accept or reject.
795. The pristine consciousness beyond grasping does not exist.
796. In the pristine consciousness of the emptiness of everything.
797. The conceptual thought of self does not exist.
798. The real is empty of objects.
799. Empty of names.
800. The view of permanent emptiness.
801. Correct view.
802. Nonarising pristine consciousness.
803. Nonarising vidyā.
804. Nonarising appearances.
805. There is no hope as everything transcends everything.
806. The dharmakāya transcends objects and light.
807. The sambhoghakāya transcends grasping.
808. The basis of unchanging dharmatā.
809. The empty dharmatā is apprehended as the child. (Also *darya*.) [TN: *Santi darpa* is the name give to the famed text *Cuckoo of Vidyā* (*Rig pa'i khu byug*), one of the five original Mind Series extracts.]
810. The mudrā of the signs of the Doctrine does not transcend time. (Also *ghata*.)
811. The appearance without grasping and vidyā without an object have always been present.
812. Without past and future. (Also *bhadhya*.)
813. Nonarising pristine consciousness.

PART III

Collected Topics

44. THE MEANING OF PRISTINE CONSCIOUSNESS



THEN, GUHYAPATI made a request:

“Oh Bhagavān Vajradhara,
the metaphors being so,
please explain the meaning of pristine consciousness.”

Then, the bhagavān replied:

“Oh Guhyapati Vajrapāṇi,
listen devotedly without distraction!
Imperturbability in the space of self-appearing dharmatā
is the supreme realization.
The meaning that does not exist as a meditation
arose from the vast dimension that never changes throughout the three
times.
This utterly pure, definitive, great scriptural source arises from vidyā
and nowhere else.
The meaning that is not to be meditated is the highest attainment
when, without abandoning anything, there is no attachment or
grasping.
If there are no offerings, the deity is accomplished.
If there is no recitation, the heart mantra is completed.
If there is no accomplishment, siddhis are attained.
If there are no thoughts, it is the great dharmakāya.
The five elements and the five buddhas

are inseparable, realized to be the same entity. [108a]
Vidyā (which can neither be clarified nor obscured)
and (the various appearances of) ignorance
are inseparable, realized to be one entity.
Vidyā free of birth and death, the dharmakāya,
is realized nondually in a nonconceptual state.
By thoroughly pervading all, appearances are limitless.

In the vast dimension of the all-basis that pervades the whole universe, pristine consciousness arises as play because vidyā pervades oneself. Since there are no limits or boundaries, pristine consciousness exists in oneself.”

Once again it was asked: “Oh possessor of great compassion, please explain the sublime method to us.”

Once again came the reply: “Keep my teaching properly! The transcendent state of all tathāgatas is clear in the state that never arose. Since the cause, self-originated pristine consciousness, is buddhahood without the need to have ever made progress or train in self-originated pristine consciousness, the five kāyas of the result are one’s awakening because the door of the cause has always been shut.

“Time, place, and pristine consciousness are the location of the array. The place of the buddhas is [108b] pure radiance. It must be understood for all in the same way.”

45. ENUMERATED TERMS



AGAIN, GUHYAPATI made a request: “Oh possessor of great compassion, please teach us the meaning of the terminology of secret mantra.”

Once again came the reply: “Oh Vajrapāṇi, listen, listen properly to the explanation of the suchness of all Dharmas. Now then, the terminology of the dharmakāya is this: *dharmakāyā*,⁸¹⁴ *ghacakāya*,⁸¹⁵ *ghabajakāya*,⁸¹⁶ *byitiha*,⁸¹⁷ *jñāna*,⁸¹⁸ *vajra*,⁸¹⁹ *manu*,⁸²⁰ *tecitta*,⁸²¹ *aryatha*,⁸²² *buddha*,⁸²³ *bodhisatva*,⁸²⁴ *tathāgata*,⁸²⁵ *dhātu*,⁸²⁶ *adma*,⁸²⁷ *saṃghara*,⁸²⁸ *ebhasa*,⁸²⁹ *supari*,⁸³⁰ *mahālā*,⁸³¹ *dheva*,⁸³² *mudrā*,⁸³³ *mahā*,⁸³⁴ *patra*,⁸³⁵ *bhahutra*,⁸³⁶ [109a] *khentri*,⁸³⁷ *eka*,⁸³⁸ *akamani*,⁸³⁹ *sṛitri*,⁸⁴⁰ *vivrita*,⁸⁴¹ *prajñā*,⁸⁴² *sarva*,⁸⁴³ *nisiṅkara*,⁸⁴⁴ *nopika*,⁸⁴⁵ *malā*,⁸⁴⁶ *ebhasā*,⁸⁴⁷ *sabhesa*,⁸⁴⁸ *dhipayā*,⁸⁴⁹ *ate*,⁸⁵⁰ *kuta*,⁸⁵¹ *sindhu*,⁸⁵² *prasara*,⁸⁵³ *rupayā*,⁸⁵⁴ *sandhidhirapa*,⁸⁵⁵ *ghatapadya*,⁸⁵⁶ *aṃkara*,⁸⁵⁷ *bhagavān*,⁸⁵⁸ *prajñāsṛi*,⁸⁵⁹ *’busuggu*,⁸⁶⁰ *ghuya*,⁸⁶¹ *mantra*,⁸⁶² *samaya*,⁸⁶³ *samdhi*,⁸⁶⁴ *samanta*,⁸⁶⁵ *ārya*,⁸⁶⁶ *eka*,⁸⁶⁷ *dhuyē*,⁸⁶⁸ *patri*,⁸⁶⁹ *jari*,⁸⁷⁰ *pañca*,⁸⁷¹ *chadhu*,⁸⁷² *cena*,⁸⁷³ *chadha*,⁸⁷⁴ *ghata*,⁸⁷⁵ *cheha*.⁸⁷⁶ [109b]

“In that way, the meaning is illustrated in conformity with all aspects of terminology.
That explains the enumeration difficult to understand.”

814. The unimpeded appearance of the dharmakāya.

815. The pristine consciousness of the sambhogakāya.

816. The compassion of the nirmāṇakāya.

817. The view of emptiness.

818. Pristine consciousness and actual pristine consciousness.

819. Vajrakāya.

820. The realization of sentient beings.

821. Emptiness of mind.

- 822. Empty vidyā.
- 823. Pristine consciousness of buddhahood.
- 824. Bodhisattva.
- 825. Mantra of the tathāgatas.
- 826. Dhātu.
- 827. Unchanging basis.
- 828. Appearing as a path.
- 829. Exhausting ignorance.
- 830. Pure appearance of light.
- 831. Maṇḍala of suchness.
- 832. Kāya of a devatā.
- 833. Seal of a sign.
- 834. Great emptiness.
- 835. Great Dharma.
- 836. Not dependent on another.
- 837. Minor Dharma.
- 838. Perfect one.
- 839. Pure space.
- 840. Empty wisdom (also *tri tri*).
- 841. Method (also *vitri*).
- 842. Empty wisdom.
- 843. All.
- 844. Correct view.
- 845. Sādhana of emptiness.
- 846. Uniform phenomena.
- 847. View of the future.
- 848. View of the present.
- 849. Visibly apparent signs.
- 850. The object of understanding.
- 851. An uncomprehending consciousness.
- 852. Clear appearance.
- 853. Term of extensiveness.
- 854. The condensed essence (also *dupaya*).
- 855. The view of the Great Perfection.
- 856. The apparent object (also *ghataya*).

857. Perfected in development.
858. The bhagavān of emptiness.
859. Glory of pure wisdom.
860. Not knowing a country (also *'busuku*).
861. Term of secrecy.
862. The result of secret mantra.
863. Secret samaya.
864. Pure samādhi.
865. One-pointed samādhi.
866. Superior to saṃsāra.
867. First bhūmi, Pramudita.
868. Second bhūmi, Vimala.
869. Third bhūmi, Arciṣmatī.
870. Fourth bhūmi, Prabhākarī.
871. Fifth bhūmi, Sudurjayā.
872. Sixth bhūmi, Abhimukhī.
873. Seventh bhūmi, Duraṅgama.
874. Eighth bhūmi, Acala.
875. Ninth bhūmi, Sādhumatī.
876. Tenth bhūmi, Dharmameghā.

46. THE MONOLOGUES OF THE DĀKINĪS

॥गङ्गाक्षराः ॥ वज्रक्षराः

THEN, THE DĀKINĪ families said the following: “In perfect full buddhahood there is nothing to meditate upon. Meditation is unceasing. The cause of meditation is objectlessness. The measure of the transcendent state is held to be space.”

Then, the queen of desire Ekajaṭī spoke the following:

“In one instant all phenomena arise from the state.
Amazing! Precious bodhicitta
exists in everyone but is not seen by everyone.
This drop of self-originated nectar
arises from oneself without an object to seek or a seeker.
The self-originated, transcendent state of the buddhas does not arise,
does not remain, and does not come or go—it is totally self-originated.
This great self-liberation free from grasping and attachment
should be recognized as the nonarising state devoid of mind.
The totally self-originated timeless appearance [110a]
produced an unceasing magic display from the state of nonarising,
just like the production of the magic display
of the sun and moon that arises from the state of space.
Likewise, the great apparition is not fraught.
The meaning of the secret essence
is the great utterly pure meaning that arises
in the self-originated secret maṇḍala.

The meaning of nonarising is liberated into the transcendent state.

Therefore, it is held to be the vajra view.”

Having said this, she disappeared.

Then, the queen of desire, the dākinī Wrathful Countenance, said the following: “Amazing! A maṇḍala arises with five aspects from the dimension of self-originated great bliss. The five kāyas unceasingly manifest from the dimension of the great bliss of wisdom. The five lights of pristine consciousness manifest from the nonarising, pure dimension. The kāya of vidyā lacking front

or back arises from the dimension that is complete without being created. Wisdom appears as Pañcaśikha⁸⁷⁷ from the dimension of perfect pristine consciousness; it is realized and fully liberated in the state that does not arise and does not cease. Purity that arises from the state of wordless emptiness is realized within and dissolves into the state of inexpressibility. The distilled essence of all secret mantra that does not arise or cease is held within one's mind. [110b] The magic display of the deity that is complete without being created arises from the dimension of the pristine consciousness of emptiness. The essence of everything that arises from the nondual dimension is realized to be totally unchanging. The distilled essence of secret mantra, the measure of the transcendent state of buddhahood, and the pure lamp are perfect buddhahood in the nonarising state. Enjoy the unchanging, ceaseless magic display appearing in every way. Where can there be afflictions within bodhicitta, the dharmatā free of grasping and attachment? There is no arising and no perishing in the kāya of the vajra essence, which appears as a form in the field. The sole, unique bindu (which neither arises nor ceases) is enjoyed in the self-originated dhātu. There are no thoughts of grasping in the kāya (which does not progress or train on the paths and stages). If there is no grasping and no attachment, it is held to be the Buddha's Dharma."

Having said this, she disappeared.

Then, the queen of desire Ḍākinī Mirror Countenance spoke the following verses:

"Amazing! One body is the body that pervades all.
Difficult to see and realize, free from verbal expressions,
all-embracing total comprehension is the core of all.
The self-originated, ceaseless great maṇḍala
is shining with color in the middle of each and everyone's heart center.

[111a]

Once consciousness mounts the vāyu,
then from the pure, smooth, and white empty nāḍī,
the nāḍī through which bindu moves,
the nāḍī of liberation,
and the pure white crystal nāḍī of movement,
[consciousness] moves through the
the great door of the eyes
and dissolves into the state of emptiness.
It manifests as clarity without any agent of dissolution.

Pristine consciousness manifests as the five clusters,
timelessly liberated in its own place.
Pristine consciousness arises from the nonarising dhātu

and dissolves without duality into the ceaseless state,
free from the conventions of complete or incomplete,
pure in the state without coming or going,
complete in the dhātu without birth or death,
and realized to be self-liberated without abiding.
Pristine consciousness is free from phenomena, without grasping.
Thus, it reaches the utterly pure stage.”

Having said this, she disappeared.

Then, the queen of desire Destroyer of Worlds offered the following:
“Amazing! The yogas of view, meditation, and likewise, conduct are held to be
the meaning of secret mantra. Further, that will be explained here.

“When the self-originated is uncontrived, it is the great conduct.
When there is no grasping in the state of clarity, it is great meditation.

[111b]

When there is no falling into a limited position, it is the great view.
Likewise, for view and meditation,
self-originated purity without grasping
is realized to be without one or many.
Vajrasattva’s own appearance
is realized in the state of self-liberation devoid of grasping.
Since the buddhahood of self-originated signs
is itself real buddhahood,
the dharmakāya of pure pristine consciousness itself
is the maṇḍala of the deity.

There is nothing to accept or reject on the path of pristine
consciousness.

There is no self to grasp in the objects of grasping.

Buddhas do not realize a self in phenomena.

There is no speculation on the right path.

The utterly pure kāya is beyond the deity;
even the retinue, which is not different from it,
arose from it and dissolves into it.

The deeds of all buddhas

are the kāya engaged in play in the state of pristine consciousness.

Pure, empty pristine consciousness manifests in the sky.

The self-originated Dharma is free of grasping.

Pristine consciousness is free of a substance to grasp.

The path does not depend on mind.

This itself is understood as the tathāgata.”

Having said this, she disappeared. [112a]

Then, the queen of desire Peacock Throat offered the following:

“The transcendent state of all buddhas
abides as utter purity in one’s own state.
There is nothing higher than that.
Real pristine consciousness is self-originated, great buddhahood.
The nonarising vajra nature
is realized to be the great maṇḍala of the deity.
The supreme kāya of purity
is realized in the state of the unchanging palace.
The great bliss that does not arise or perish
is the great bliss of all buddhas.
The inseparable original purity
is complete within each and everyone’s mind.
Realization and nonrealization are nondual.
There are no phenomena of grasping or deviation.
Where were there virtues and misdeeds?
Gathered into the perfect, totally secret maṇḍala,
just like an extensive treasury
that can satisfy each need and want,
the treasury of secret vidyā
dissolves into the dimension that appears in every way.
All that appears dissolves into this dimension.
The phenomena for which dissolution is never perceived,
going thus into the ceaseless dimension,
are complete within the utterly pure vajrakāya.
The self-appearance that is neither clarified nor obscured
is a visible appearance in the faultless field. [112b]
The activity that has nothing to do, does everything.
The view of realization is perfect.”

Having said this, she disappeared.

Then, the queen of desire Endowed with a Garland of Skulls offered the following:

“The superior great bliss that is clear without inside or outside
is the great vehicle that becomes the basis for all,
a great power that cannot be reached with speech,
an unchanging pure samādhi.
Since the variety appears as any appearance, it is a great magic
display.

Since there is progress toward the utterly pure stage, there is a great leap.

Because vast existence is supported, there is great strength.

With great strides, one walks in undisturbed space.

Since the pure are gathered into one, it is very vast.

Because the outer shell is shattered, wisdom is great.

Since the unimpeded is gathered into one, pristine consciousness is great.

Since clarity is self-apparent, vidyā is great.

Since it is the foremost of all, the chief is great.

Since emptiness is free from words, clarity is great.

Since nonaction is pure, perfection is great.

Since nongrasping is liberated in its own place, emptiness is great.

Since everything is conquered, brilliance is great. [113a]

Since the absence of objects is pure, the array is great.

Since there is movement into the utterly pure dhātu, grasping is great.

Without virtue or misdeed, the morsel is great.

Not dwelling in the extreme of permanence or annihilation, realization is great.

Not dwelling on the path of conceptual grasping, concentration is great.

Since emptiness is clear, the color of the ornaments is great.

The possessor of these utterly pure greatnesses

is the deity who is innately great without another being greater.

The intention of secret mantra is just like that.”

Having said this, she disappeared.

Then, the queen of desire Confidence of the Three Realms made the following statement:

“Can the blazing, pure precious gem

from the secret precious treasury

be destroyed by the distraction of conceptual grasping or not?

Can the personal māra of attachment enter

self-originated nonconceptual buddhahood or not?

Can the samādhi of great equanimity

be affected by phenomenal signs or not?

Can self-liberated, nonconceptual pristine consciousness

be affected by the faults of saṃsāra or not?

Can self-apparent, pure vidyā

be obscured by externally produced phenomena or not?

Can the lamp of self-originated clarity [113b]

be disturbed by the winds of conceptuality or not?
Can vidyā free from thoughts
be contaminated by conceptual mind or not?
Those are the measures of secret mantra,
which should be understood in the state of nonconceptuality.
Self-liberated dharmatā is realized
in the vast clarity without grasping.
The pristine consciousness of all buddhas
should be understood to be ‘my state.’
‘Self’ and ‘other’ do not exist,
but the deluded mind conceives self and other.
Since the pristine consciousness of uniformity
lacks thoughts attached to something,
it is the measure of the sublime transcendent state

of the past, the present, and the future—
not one, liberated from thoughts of dualistic appearances.”

Having said this, she disappeared.

Then, the queen of desire Body of Space made the following statement:

“Amazing!

Since this vidyā, difficult for everyone to realize,
is subtle and difficult to recognize, it is not seen by everyone.
Since it is the same for everyone without grasping, it is a dimension of
self-originated great bliss.

Likewise, at play in the dimension of unceasing purity,
it appears from that dimension in the form of an utterly pure goddess,
the magic display of a goddess in the body of conceptual traces.

[114a]

Since the sun of vidyā dawns in the state of emptiness without
clinging,

the unchanging five kāyas arose
from the maṇḍala of the undeclining great treasury,
and set without duality back into the nonconceptual state.

The five aggregates (which are not established on the utterly pure
stage)

are the magic display of appearances, displayed however they appear.
Both knowledge and ignorance are also concepts of grasping.

The jñānakāya is at play in the maṇḍala of those who hold secret
mantra.

Because the paths and stages do not exist, the great stage is empty
nirvāṇa.

Pure vidyā that is not an object manifests in the sky,

the dharmatā that arose without being fabricated by me;
if a phenomenon is identified, it is speculative grasping.
There is no secret or hidden thing.

The self-originated, perfect kāya of the utterly pure maṇḍala
is the dharmatā free from conventions of paths and stages.
One's vidyā is held to be intrinsically pure and liberated in its own
place.

The objectless samādhi free from accepting and rejecting
is the unmade, utterly pure palace,
the domain of the king of secret mantra in one's mind.”

Having said this, she disappeared. [114b]

877. TN: “Five tufts,” an epithet for Mañjuśrī.

47. THE ADVENT OF THE TEACHER

॥ ह्रीं क्लृप्तं त्र्यम्बकं ॥

ONCE AGAIN, the assembly of ḍākinīs made a request:

“Hear us, Bhagavān with the jñānakāya!
During beginningless time,
what teacher came and where did he arrive?
What was the support for the birth of his body?
Which teachings for taming beings were planted?
Who were his close retinue?
What kind of king of tantras were taught?
What kind of emanation arrived?
Please teach the devoted retinue.”

Then came the reply:

“Oh mistresses of pristine consciousness, listen!
Keep my teachings properly in your minds.
I possess the vajra that is hard and solid.
During beginningless time
my precious gem was lost.
By losing the gem,
a division arose between darkness and light.
Through the impurity of the perception of the four conditions,
I arrived in the realm of Tuṣita heaven.
My support was a pure lotus.
I taught the great tantras of secret mantra. [115a]
My close retinue was Akṣobhya.

I explained the king of tantras, the *Realms and Transformations of Sound Tantra*.

I emanated as an eight-year-old youth.
I planted the teaching that tames beings.”

Again the ḍākinīs made a request:

“The way the teacher came being so,
who is the teacher’s father and mother?
What is the name of his clan?
What is the name of the teacher?
What is the country of the teacher like?”

Once again, the teacher replied:

“My father is the great self-originated one.
My mother is the dimension of vidyā equal with space.
My country is unconstructed radiance.
My clan is the unchanging vajra clan.
Utterly Pure Appearance and Emptiness is my name.
My country is fivefold luminosity.
My intimate instruction is self-originated pristine consciousness.
The past is my pristine consciousness.
The future is my predicted country.
The present is my vidyā.”

Again the ḍākinīs asked:

“Oh teacher with the jñānakāya!
To what place will you go from there?
What is the country called?
What secret mantra and what persons are to be taught?
What wheel is to be turned and who will be the retinue? [115b]
What is the sustenance of the kāya?”

Once again came the reply:

“After that, in the land of the gods, Tuṣṭita,
in that excellent palace of Trayastriṃśa,
there are six wheels:
generosity, discipline,
patience, diligence,
and likewise, concentration and wisdom.
There are seven kinds of retinue.
The three fruits are the food for sustenance.
The Buddha is the Vajrakāya.”

Then, again the teacher addressed the retinue:

“Oh gathered great assembly, listen!
The appearances of timeless pristine consciousness self-arose.

The vidyā of nonabiding secret mantra self-liberated,
transcending all phenomena of the powerless universe.”

Once again, the dākinīs made a request:

“Oh Bhagavān Vajradhara!
Has the precious gem, Amṛta,
not been broken by the grasping of concepts?”

Again came the reply:

“This precious gem, Amṛta,
which has been my gem,
has been lost since beginningless time. [16a]
Because of that, there was aimless wandering in suffering.
That great gem, Amṛta,
cannot be found through searching,
but is realized to be the vidyā self-originating from oneself.

The precious gem, Amṛta,
is not noticed when lost; it is noticed when found.
There is no substantial sign when it is lost;
when it is found, radiant joy is possessed.
Since it is realized to be the same state,
there is no difference between when it is found and when it is lost.
The precious gem, Amṛta,
will not be found through actions and meditation.
Without grasping, investigate clarity without distraction
in the appearances of the dhātu lamp.
One finds the lamp of the gem, Amṛta,
by never being distracted from such an object.
If this precious gem, Amṛta,
is never lost, it is the supreme discovery.
If it is never grasped, there is liberation in one’s own place.
The meaning of the array of gems
is produced from oneself and dissolves into oneself.
If one does not engage that with effort,
it is called the ‘vajra gem.’
Neither an object to abandon nor an abandoner exist.
If there is an action of grasping to abandonment, it is not Amṛta.
If there is no grasping to clarity, Amṛta has been found.
This great medicine, self-originated Amṛta, [116b]
is utterly pure liberation in the state of purity devoid of grasping.
This clear, great gem

does not fall into any position.
It is the sublime Amṛta of the buddhas.
It is seen without being perceived.
If seen, there is nothing to accept or reject.
The trio of seeing, recognition, and realization
are not undifferentiated and are of one nature.
The trio of recognition, mastery,

and familiarity are the trio of supreme liberation,
explained as the great result, buddhahood.

Amazing!

Also, I, Vajrasattva,
attained buddhahood in the unchanging dimension:
full buddhahood on the utterly pure stage.
Vidyā gathers into the uniform dhātu.
The lamp is clear from the nonconceptual state.
By fully dwelling on the stainless path,
nonduality dissolves into the unchanging dimension.
Origination is found in the state of nonaction.
Consciousness is found in the state of self-vanishing action.
The gem is found because clarity is not grasped.
The gem is found without abandoning the three lower realms.
Buddhahood's great bliss is unceasingly clear.
The vajrakāya finds the right path.
The kāya of the essential, nonarising vajra [117a]
is liberated in its own place without time or method.
Nonarising dissolves into the secret nature.
The kāya of utter purity
thus departs into the state of the vajrakāya.
The great maṇḍala equal with space
fully dwells on the right path.
The jñānakāya of the secret vajra
is itself all maṇḍalas.
This great path of Vajrayāna
is liberation into one's own great bliss.
The view of all secret mantra
is complete within the mind of Vajrasattva,
the gem that transcends the world."

48. THE ANALYSIS AND THE EXPLANATION OF THE BINDU

॥कुम्भसूत्रम्॥

NEXT, AGAIN Guhyapati made a request:

“Oh honored teacher, Samantabhadra!
Since that is the way the teacher arrives,
how is there liberation in the nonarisen state?
What goes into pure space?
What are the different bindus?”

Then, again came the reply:

“Oh Guhyapati, listen!
Keep my teaching properly in your mind.
The buddhahood of nonarising vidyā
is liberation in the state without verbal signs. [117b]
The activities of a buddha’s deeds
are liberated without agent or action.

The buddha’s kāya is pure
and its essence is unchanging pristine consciousness.
I am at rest in the state of the vast dimension.

Since the buddha’s mind possesses no concepts,
the mind of pristine consciousness free from thoughts
and the nonexistent, utterly pure mind are liberated in themselves.

The unceasing vajra speech of a buddha
exhibits a diverse display of signs,
but its nature is free from meaning.

The qualities of buddhas are inconceivable
and the emanations of kāyas are inconceivable

in infinite world systems—
the display of the great vajra pristine consciousness.

Original purity is liberated within the state of pristine consciousness.
Also, the transcendent state of the unchanging buddhas
is nonarising and without clarification, obscuration, grasping, or
concepts.

Pristine consciousness pervading space is completely empty.
Vajrasattva's kāya is perfect.
Even the marks and pristine consciousnesses of buddhas
are liberated in the state of the pure lamp.

Amazing!
Pristine consciousness moves into pure space,
not caught by grasping, just like the wind.

The lamp of the pure dhātu moves
into the pure space.
It is not dependent on others and is not produced.

Without moving, the imperturbable vajrakāya itself moves
into the depths of the dimension of the uniform space of pristine
consciousness, [118a]
conquering, like the power of a lion.

Without moving, the apparitions of bindus move
into the intrinsic luminescence of empty pristine consciousness,
going everywhere, just like the rays of the sun.

Without moving, the kāya of vidyā itself moves
into the space that has the nature of the view,
like a great garuḍa soaring in the sky.

The unblinking eye moves into space
in the depths of the empty sky,
equivalent with an elephant's immovable gaze.

It is said that when dwelling on the stage free of attachment,
one is freed by the vajra king.
This is taught both summarily and extensively.

Wonderful! The bindu of buddhahood
is the bindu of the pure kāya that exists

in the hearts of all sentient beings.
The bindu of empty signs exists
in the hearts of all sentient beings.
The blazing bindu of clarity and emptiness exists
in the crystal tube of all sentient beings.
The excellent bindu of the path exists
in the white silk thread of all sentient beings.
The bindu of nondual luminosity exists
in the empty path of all sentient beings.
The inseparable bindu exists
in the spines of all sentient beings. [118b]
The bindu of luminescent pristine consciousness exists
in the craniums of all sentient beings.
The bindu of pure light exists
in the eyes of all sentient beings.
The bindu of an arising diversity exists
in the domain of all sentient beings,
and likewise, is present in an inseparable manner
in all sentient beings.

Also, Vajrasattva's own kāya
moves into the space of pure pristine consciousness.

The pristine consciousness of all buddhas
partially exists in all sentient beings.
The magic display of pristine consciousness is produced from the state
of emptiness.
The magic display of the vajra is produced from the state of the vajra.

The buddhas leave on the path of the vajra;
vidyā itself leaves into utterly pure space.

Nonpervasion is uniform in the nondual state.
The nature of the vajra is freedom from birth and death.
There is no birth and death in the utterly pure kāya.

Mind and traces are not the real buddha;
the pristine consciousness of vidyā is free from mind and traces.

The deeds of the buddha can display any kind of emanation;
realization and nonrealization are discursive words.

If there is no grasping, it is the secret of the buddhas. [119a]
If there is no attachment, the meaning of 'vajra' itself is attained.

If there is no clinging, vidyā's own body is found.

If free from words, pristine consciousness has been brought into the
dhātu.

If thoughts are crushed, the lamps are brought into experience.

Whether there are concepts, a view,

or nonconceptual meditation, buddhahood will not be found.

This undistracted, great meditation

does not fall into the state of clarity and grasping.

Even when looking at something, this utterly pure, great meditation,
free from words, is like the course of a river.

The transcendent state of the buddhas is not understood by everyone.

The vajrakāya itself is not seen by everyone.

The kāya of vidyā itself is enjoyed inseparably.

The meaning of Vajrasattva is renowned as the half-kāya.

Enjoy the gems in the inexhaustible treasury.

Placing a heap of jewels on the vajra path

is said to be the suchness of all buddhas.”

49. THE SOUNDS OF AXIOMS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the enumeration of bindus being so,
please teach the great sounds of the tantra.” [119b]

After this request, he said:

“*Vajra*⁸⁷⁸ *mana*⁸⁷⁹ *e*⁸⁸⁰ *bhasa*⁸⁸¹ *dha*⁸⁸² *du*⁸⁸³ *yaṅga*⁸⁸⁴ *ka*⁸⁸⁵ *ya*⁸⁸⁶
*saṅg*⁸⁸⁷ *te*.⁸⁸⁸”

The teacher than replied with these words:⁸⁸⁹

“*Dha* ⁸⁹⁰ *ti* / *te* ⁸⁹¹ *śa* ⁸⁹² *malā* / *maṅg* ⁸⁹³ *ha* / *dha* ⁸⁹⁴ *yaṅg* / *maṃ* ⁸⁹⁵ *kala* ⁸⁹⁶
sarva ⁸⁹⁷ *yadu* ⁸⁹⁸ *ta* ⁸⁹⁹ *aha* / *eha* ⁹⁰⁰ *saṃ* ⁹⁰¹ *mum* *tri* *hri* / *su* *tri* *hriḥ* ⁹⁰² *saṃ* ⁹⁰³
[120a] *kara* ⁹⁰⁴ *u* ⁹⁰⁵ *āḥ* ⁹⁰⁶ *a* ⁹⁰⁷ *ṣeḥ* ⁹⁰⁸ *co* ⁹⁰⁹ *ṣṭi* ⁹¹⁰ *tī* / *nyam* ⁹¹¹ *ḍa* / *ṭa* ⁹¹² *ṣa* ⁹¹³
ca ⁹¹⁴ *ṣa* ⁹¹⁵ *mā* ⁹¹⁶ *kla* *la* / *kla* *ma* ⁹¹⁷ *u* ⁹¹⁸ *ta* ⁹¹⁹ *be* ⁹²⁰ *sgam* / *rgam* ⁹²¹ *a* ⁹²² *ko*
ma *taṃ* / *ka* *ma* *taṃ* ⁹²³ [120b] *syu* / *sa* *ta* *nu* ⁹²⁴ *sa* *ma* *śru* ⁹²⁵ *a* *ma* / *aya* *meṃ* ⁹²⁶
so *myai* *gyi* / *so* *myeṃ* ⁹²⁷ *gi* *nyo* *taṃ* ⁹²⁸ *sa* *ka* *ṭa* *tyi* / *sa* *gya* *tu* ⁹²⁹ *ya* *ka* *sa* *ta* /
ya *pa* *ta* ⁹³⁰ *mi* *ka* *ta* / *so* *ke* *ta* / *ra* *ma* *ka* *ha* ⁹³¹ *śa* *śya* *ka* / *śa* *mya* ⁹³² *śyu* / *śa*
hru ⁹³³ *khyu* / *ṣyu* ⁹³⁴ [121a] *bya* *tu* / *bya* *hya* ⁹³⁵ *sa* *ma* *nyu* / *sa* *ma* *ca* ⁹³⁶ *ge* *he*
ge *hi* / *o* *mo* *no* *śaṃ* *ti* ⁹³⁷ *ma* *a* *mi* *i* *ni* *ki* *ta* / *i* *i* *ni* *khi* *ta* ⁹³⁸ *ne* *ke* *śe* *na* *ja* / *ne* *ke*
na *ja* / *ne* *ke* *śe* ⁹³⁹ *saṃ* *naṃ* *maṃ* *ka* *la* / *so* *ne* *me* *ke* *le* ⁹⁴⁰ *kya* *ca* *śru* / *ki* *cha* *ca*
‘u / *ka* *na* *‘a* *sa* *lu* ⁹⁴¹ [121b] *ṭi* *ṣi* *śi* *śa* *śa* / *kra* *ṭa* *ṇi* *śya* *śya* / *ka* *la* *na* *ṣa* *ṣa* ⁹⁴² *o*
kho *ṇo* *ṇo* *ṭa* / *ō* *co* *no* ⁹⁴³ *ce* *ke* *be* *taṃ* ⁹⁴⁴ *ṣa* *ṭa* *na* *ma* *ka* / *śa* *ta* *ṇa* *ma* *ka* / *śa*
cha *ka* ⁹⁴⁵ *khyoḥ* / *koṭāḥ* ⁹⁴⁶

“Those sounds,
fully articulated, visualized,
and verbally recited according to their meaning,
are the measure of translating secret mantra.
Understand their individual meaning.
Apply yourself to each syllable and explain them.
Also, explain the subscripts and branches. [122a]
Recite them in the appropriate way.
Also, greater and lesser in sound
is held to be greater or lesser in meaning.

The leader of sounds, words, and syllables
is one's own vidyā, the dharmakāya;
since there are no phenomena of apprehended objects and
apprehending subjects,
it is beyond the words 'realization' and 'nonrealization.'
Also I, Vajrasattva,

individually arise without impediment in utterly pure space
and manifest full awakening in the dhātu of clarity and emptiness.
Utter purity departed into pure space.
I realized vajra-like nonarising.
I am complete in the tip of the vajra.
Therefore, the great meaning is explained by various sounds.
Secret mantra is explained by sounds and metaphors.
The great meaning of secret mantra is gathered into sound.
Pristine consciousness is released into the dhātu by nonconceptual
sound.”

878. The meaning of “having always been present.”

879. The nonconceptual kāya.

880. *A* and *e* illustrate the meaning of nirvāṇa.

881. Empty things are not present in the field of empty vidyā.

882. Pure.

883. The gatherer.

884. The empty lamp.

885. Dharmakāya.

886. Sambhogakāya.

887. Nirmāṇakāya.

888. Inseparable.

889. They are drawn (also *bhāna* occurs instead of '*bris*, or “drawn”) according to how they appear differently in three manuscripts.

890. Pristine consciousness does not fall under the influence of the mind according to the meaning above.

891. The lamp of empty wisdom does not contrive pristine consciousness.

892. Aspects are empty.

893. The essence of the emptiness of nirvāṇa is the basis, original purity.

894. The emptiness that is the abode of the pure path is the object of wisdom.

895. Uncontaminated dharmatā is unfabricated.
896. Free from identifying a pristine consciousness of signs.
897. The pristine consciousness of the five elements of the basis are the permanent essence of all in the three times.
898. The luminous body of light through the nature of compassion is the wisdom of emptiness.
899. The body of the essence, emptiness.
900. The essence of unsubstantial emptiness beyond extremes.
901. The vajrakāya that does not abide in extremes has always been present on the path of existence.
902. The essence of all buddhas that has always been present is the empty syllables of the true path.
903. Vidyā is beyond the five elements, which are the location of secret vidyā.
904. The kāya without mind; the appearance (also nature) without an object.
905. The nirmāṇakāya is directly perceived.
906. The dharmatā of ungrasped sambhogakāya.
907. The dharmakāya self-liberates the selfless object.
908. The wisdom that turns away from saṃsāra; the intrinsic luminescence that turns away from the elements.
909. The dharmatā that turns away from objects; the appearance that turns away from consciousness.
910. The three kāyas that turn away from objects.
911. The clarity that turns away from emptiness; the buddhahood that turns away from mind.
912. The pristine consciousness that turns away from sound; the appearance that turns away from words.
913. The object that turns away from phenomena, appearing as the object that turns away from the kāyas.
914. The ignorance of the basis that turns away from dharmatā naturally reverts into the appearances of pristine consciousness.
915. The wisdom that turns away from mind is the buddhahood without mind.
916. The appearance of the precious assembly is the object directly ascertained in front.
917. Also, that nonpossession of turning away from or not turning away from the kāyas and pristine consciousnesses is like a sign.
918. The nondual kāya of emptiness does not fall into a position.
919. The pristine consciousness of clarity is light free from extremes.
920. Seamless consciousness, vidyā, and clarity are self-liberated.
921. The true appearance of dharmatā is self-liberated without grasping.
922. The actual dharmadhātu.
923. The appearances of the three kāyas are complete within oneself; the object arises as pristine consciousness; the guru and vidyā are combined in the object and dissolve into empty

space.

924. The great, permanent kāya of unchanging pristine consciousness pervades all bodies of sentient beings and that is also compassion [*thugs rje*].

925. The object that does not reach unchanging wisdom is empty in the dharmatā that is not apprehended.

926. The meaning of nonarising pristine consciousness, wisdom, and the sense organs that have always been empty and have always been present is vidyā, which is not accomplished and is beyond words.

927. The appearance of unrealized dharmatā along with the objective field is the dharmatā that does not depend on either the path or appearances; the extreme of purity is not apprehended because the fivefold path that does not exist is vivid.

928. Since pristine consciousness arises from that [dharmatā] without falling into the extreme of emptiness, it appears in the form of mothers and fathers.

929. Empty vidyā pervades space. Since vidyā has never moved from ultimate dharmatā, vidyā does not fall into any position; the empty essence that is not grasped has always been present.

930. Since appearances do not exist as objects, there is neither near nor far in the paths and pristine consciousnesses. Since the path does not exist in emptiness, there is no place to enter.

931. The mother dharmatā is free from the extreme of entities.

932. The unimpeded three kāyas that pervade and arise are the kernel of the uniform emptiness of things.

933. Once the three appearances of wisdom have arisen, they have always been able to perform benefits.

934. The three wisdoms arose, which do not grasp at entities of the method of equipoise on the emptiness of entities.

935. The pristine consciousness of the three unchanging pervasions appears as above.

936. The five names, five consciousnesses, the five paths, and the five pristine consciousnesses appear.

937. The trio of wisdom (which analyzes the time and end of time of the syllables of the pure reason), the pure field, and the dhātu (of the power of the senses) appear as pristine consciousness, which always possesses nonarising light.

938. That unfabricated dharmatā is the core of empty pristine consciousness, the basis of things. Further, the three kāyas are defined as bodies in which a body does not arise. The empty pristine consciousness that turns away from delusion permanently is the light, the field of light, the light of the magic display of grasping, and the light of utterly pure dharmatā.

939. Clarifies the meaning of the appearance of pristine consciousness that has always been present in the body. A pristine consciousness produced from elsewhere does not exist in phenomena. A pristine consciousness (which conceives purity) that remains in extremes does not exist. Compassion, which is the sign of the appearance of the three kāyas, is present on the path with the pristine consciousness free of grasping.

940. Pristine consciousness (which is the natural reversion of the appearances that arise from the pure field of unchanging dharmatā) is the pristine consciousness of the uniform expanse (which transcends into the three kāyās, the empty dharmatā that self-appears without any position or bias at all) that arises as one in the three times.

941. The appearance of dharmatā, the three kāyas, appears in the palace of the field, the dharmadhātu. Further, the appearance of pristine consciousness in one's own field arises as five clusters. The way the pristine consciousness (a permanent phenomenon that turns away from appearances and does not move from the ultimate dharmatā) arises is the threefold compassion that possesses the light that overwhelms signs.

942. Since permanent dharmatā does not slip into an annihilationist position, and existing dharmatā does not slip into the position of emptiness, the wisdom of the three kāyas that turns away from permanence possesses three characteristics because it is nondual.

943. The pristine consciousness of the permanent dhātu, the dhātu of the empty kāyas, the pristine consciousnesses beyond being, the dhātu of clarity, the dhātu without limitations, and the vast dhātu are stamped with the seal of never turning away from the unfabricated core of nonarising pristine consciousness.

944. (1) The dharmatā that turns away from the elements, (2) the unfabricated basis, and (3) the buddhahood free from entities of the mind do not exist as objects.

945. The wisdom that turns away from emptiness, the emptiness that turns away from annihilation, and the pristine consciousness without permanence or annihilation.

946. Also, that freedom from the convention of signifying names causes the arising of the empty, permanent, self-dissipating three kāyas, along with the pure dhātu.

50. THE BASIS, PATH, AND RESULT

॥ॐ ह्रीं क्लीं रत्नं॥

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
the sounds and meanings being so,
please teach the basis and path of the Great Perfection.”

Once again came the reply:

“Oh Guhyapati, listen! [122b]
Keep my teaching properly in your mind.
In the Great Perfection, Atiyoga,
there is no basis, path, and result;
nevertheless, a basis, path, and result are taught.

The basis is said to have two aspects:
the basis of great original purity
and the basis of diverse natural perfection.

Also, in the basis of great original purity,
pristine consciousness is clear without impediment.
Since the essence is unchanging
and the nature is clarity, the basis pervades all.

“The essence of pure pristine consciousness is endowed with the trio of essence, nature, and compassion. The transcendent state of all buddhas is the self-apparent pure kāya; since there is neither grasping nor deviation, it enjoys the nonabiding dhātu and generates emanations. Oneself is the kāya of bindus departing in utter purity for the vajra stage. The maṇḍala of the array of the pristine consciousness of the pure bindu is the basis of migrating beings. There is no object of purification on the stage of the precious array of the path—it has gone beyond.

“The pristine consciousness of all secret mantras is arrayed in the dhātu that cannot be inferred⁹⁴⁷ through words and creates emanations. Since the self-

apparent pristine consciousness without grasping is the core of all, it is exhibited in everyone. Even though exhibited, it is not liberated—so where can there be liberation? [123a] The meaning of utter purity and sugatagarbha is nondual, the same. The pristine consciousness of the deeds of the buddha is said to be the intention of secret mantra. The path of all secret mantra is said to be included in the essence of the pure lamp.

“Amazing!

“All that was said and not said is itself the difference between realization and nonrealization. The all-creating king said there is no past and no future in the state of vidyā. The transcendent state of the victors is entirely included in the dimension of the utterly pure vajra mother. The self-liberated vidyā free from arising is said by the utterly pure king to be the vajrakāya that is without arising or perishing. If there is no birth and death in the meaning that is without words and without syllables, there is nirvāṇa in the unceasing dimension. The pristine consciousness of the buddhas is the body; buddhahood is attained in the tip of the vajra. The state of Vajrasattva itself is understood to possess the vajra seal. The self-appearing dharmatā is said by all buddhas to be the foremost of all. Since there is no purity or impurity in the state of utter purity, it is omniscient and knowing. [123b] The essence praised by all buddhas is the jñānakāya when it is free from abiding. After one’s true state is seen, through the repeated mindfulness of that true state, it dissolves into the stage of great bliss. Since there is neither distraction nor nondistraction, the meaning arises in oneself, and appears to oneself. The immaculate is explained at the time of seeing the truth of all phenomena. Since there is neither good nor bad in the basis, perfect buddhahood is uniformly nondual. Do not explain the secret meaning of buddhahood to pratyekabuddhas or those of inferior vehicles.

“Moreover, regarding the meaning of secret mantra,
do not proclaim the secrets of secret mantra
to the unintelligent, the small-minded,
sycophants, those with deceitful minds,
those attached to paths and stages,
or those who lack the tantras.

Yogins who have realized dharmatā
see the appearance of light however it appears.

The vajra-like buddha
does not exist in a form that is one or many.
For example, a powerful king
causes fear because he conquers all.
Likewise, the originally pure Great Perfection
conquers the lower vehicles that are below buddhahood. [124a]
The deeds of buddhahood cause fear in all.

The perfect buddhas arise from the mind of great bliss.
All buddhas are the same in not relying on a basis or path.
Utterly pure emanations are liberated in utter purity.

Essence, nature, and compassion are complete in the basis.
The five kāyas and the five path pristine consciousnesses are complete
in the path.
The three kāyas, five pristine consciousnesses, and the appearance of
light are complete in the result.
Therefore, the trio of basis, path, and result
are, in principle, inseparable.
The result is the immovable dharmakāya.
The path is the five pure kāyas.

The basis is the unchanging great nature.
Within the essence of the nonconceptual basis,
buddhas and sentient beings are nondual—
without birth, without death,
without abiding, liberated in their own place.
Since there is no grasping, the truth is seen.

The essence of the unchanging path
is intrinsically pure because there is no grasping.
The essence of the diverse path
is seeing the true nature of the path
when not engaging in attachment and grasping.
The nature of the basis and path match inclination.
The vidyā that self-originated through its own power arose
for the king of the self-originated method: [124b]
the final goal of the basis, path, and result.
The ultimate kāya of wisdom
in the self-originated, nonconceptual nature
is the final goal of the basis, path, and result,
said to be the view of the great, pure clarity.”

947. Since it cannot be inferred, it is free from the paths of reference points.

51. THE AXIOMS OF SECRET MANTRA



ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
please teach the axioms of secret mantra.”

Again came the reply:

“Oh Guhyapati, listen properly!
Listen to my teachings with an undistracted mind.
I will explain the axioms of mantra.
Listen with a faithful mind.
Listen with a nonconceptual mind free of distraction.

For what reason is dharmatā said to be
the great axiom of mantra?
That is explained in this way:
it is said to be nonconceptual dharmatā.
Because the dhātu is ornamented by kāyas,
if bindus alone are realized, those kāyas are not seen.
Because the bindus are adorned by kāyas,
if the kāyas alone are realized, those bindus are not seen. [125a]
Because the kāyas are pervaded by bindus,
if their nonduality is realized, they both are seen.

Since nonduality is adorned with clarity,
for what reason is the axiom explained?

If there is grasping to something,
pristine consciousness will not be seen.
Because pristine consciousness cannot be grasped,
if there is a mind attached to something,
utterly pure pristine consciousness will not be seen.

Because luminosity has no attachment,
if there is a mind that clings to something,
the nonconceptual dharmakāya will not be seen.
Since there is no clinging to the kāyas,
if there is a mind that conceives something,
one will not see those kāyas.
Since the lamp is not conceptual,
if there is a wish to make efforts on paths and stages,
one will see the appearances of the bardo.
Since there is no training on paths and stages,
by making compositions with utilitarian names,
the paths and stages will become nonexistent.
If there are no thoughts signifying something,
emptiness becomes pure without words.
If one seeks meaning in thoughts of something,
one will abandon the king of vidyā. [125b]

The mudrā of the victors
is beyond being performed or not being performed.
The ultimate deities of secret mantra and so on
are neither created nor not created.
Bodies, life, flesh and blood, and sentient beings
are neither killed nor not killed.
In utterly pure buddhahood,
there is neither accomplishment nor nonaccomplishment.
The great suffering of saṃsāra
is neither abandoned nor not abandoned.
The utterly pure king of vidyā
is neither meditated nor not meditated.
The five paths of the clarity of great bliss

are neither trained in nor not trained in.

Nonconceptual dharmatā
is neither experienced nor not experienced.

Said to be the king of the immaculate path,
this great nondual view
crosses the vast area of utter purity all at once,
like a great garuḍa soaring in space.
The right path of all buddhas
is the maṇḍala of the three kinds of bardo,
free from expression and nonexpression.
The appearances of vidyā

are beyond the extremes of permanence and annihilation.
The pure, inexpressible Dharma [126a]
is beyond being and nonbeing.
The conduct without accepting and rejecting
is beyond the extremes of grasping and attachment.
The meditation that feels clear
is beyond the extremes of lethargy and agitation.
The view free from position or bias
is beyond the extremes of good or bad.
The utterly pure, great dharmatā
is also beyond appearance and nonappearance.
One's pure pristine consciousness
is free from phenomena of deviation and obscuration.
The nature of the transcendent state of the buddhas
is beyond meditation and nonmeditation.
The ancestor of all buddhas
is beyond realization and nonrealization.

Where can there be conceptual grasping to clarity and obscuration
in the axiom of suchness?
Where can there be thoughts of activity
in the immaculate, pure dharmakāya?

Where can there be speculations about signs
in the appearances of phenomena and nonphenomena?
Where can there be the stains of traces
in the pristine consciousness that is free from thoughts?
Where can the delusion of ignorance exist
in the vidyā that is free from companions?

The ancestor of the buddhas, [126b]
the victor Changeless Light
who abides on the utterly pure stage,
has attained the prediction of the vajra king.
After the buddha who was not a buddha
bestowed empowerment and explained the maṇḍala
to the hero, Vajrasattva,
he explained the great king of tantras that unravels
the ignorance of all sentient beings.
In the same way, my magic display
is produced without any impediments.
I explain and I unravel
the tantra, the great path of all buddhas.

Also, the nonconceptual vajra body
is produced, utterly pure, from one's own body.
The tomb of the buddhas was found
in the bodies of sentient beings.
Yogis who know reality
in the space of pure consciousness⁹⁴⁸
practice familiarity with reality.
Those who wish for the result of secret mantra
must become familiar with that.
That dharmatā endowed with radiant luminosity
is the attainment praised by the buddhas.
My dharmatā of vidyā

is free from thoughts and tainted phenomena.
The essence of all coarse and subtle taints [127a]
is obscuration.”

⁹⁴⁸. TN: *rnam shes dag pa*.

52. COMPREHENSIVE YOGA

॥ नमो भगवते वासुदेवाय ॥

ONCE AGAIN, Guhyapati made a request: “Oh Bhagavān with great compassion, please explain the intimate instruction⁹⁴⁹ of the method to us, the devoted retinue.”

Once again the bhagavān replied: “Oh Guhyapati, listen! Listen to my excellent analysis, which shows classes of persons.”

Guhyapati asked the following: “Oh great teacher, please teach the Dharma of the yoga of dwelling on the path of accumulation and method.”

The teacher replied:

“Oh close retinue, listen!
There are the yoga of signifying words,
the yoga that grasps mere signs,
the yoga of the result, the final goal,
the yoga of following, [127b]
the yoga of ascertaining the state itself,
the yoga of appearances as mind,
the yoga of entering activities,
the yoga of the cause, the action,
the yoga of the condition, the agent,
the yoga of the result, the conclusion,
the yoga of the meaning of utter purity,
the yoga of final liberation,
and the yoga of completing activities.

The meaning of the great yoga:
the major and minor ones
should be understood in themselves.
Four yogas liberate on the paths and stages.
Those will be taught with verses.

There are five additional kinds of yoga.

Even though yogas are inconceivable,
they can all be included in five kinds,
explained as follows:
the yoga of the perfection of great potentiality, the yoga of obtaining
the great scripture,
the yoga of delivering great solace, the yoga of separating body and
mind,
and the yoga of the activity of being attendants.
Those great yogas
are all said to be included within these five.”

Once again, Guhyapati made a request:

“Oh Bhagavān Vajrasattva,
please teach the retinue the system for explaining
those great yogas.” [128a]

Again came the reply:

“Oh Guhyapati, listen!
Keep my teaching in your mind.
The yoga through signifying words
clings to words and employs words.
If one depends on words that are not understood,
I don’t explain that to be liberation.

The yoga that depends on signs means
a thought of boasting to others arises

in one who practices in dependence upon signs,
who then is trapped by their own realization.
I don’t explain that to be liberation.

The yoga of following is when anyone
who dwells on the stage of resolute intent
and engages in the practice of resolute intent
gives it up after reaching the first bhūmi.
I also don’t explain that to be liberation.

The yoga of ascertaining the state itself
is meditating only on nonconceptuality,
which has a nonconceptual nature.
I also don’t explain that to be liberation.

The yoga of appearances as mind
is proclaiming to all
‘Everything comes from my mind.
If the nature of mind is realized, what else is there to do?’
I also don’t explain that to be liberation.

The yoga of entering activities [128b]
is the wish to accomplish the ultimate with activities.
Those who are bound by great activities
first generate bodhicitta.
Beginning from that, all activities
are performed and accomplished.
I also don’t explain that to be liberation.

The yoga of the cause, activity,
is when the cause is taken into the path:
placing hope in the cause, depending on the cause,
and exhibiting the cause.
I also don’t explain that to be liberation.

The yoga of condition, the agent,
is when the true meaning is sought with conduct:
grasping the divisions of different kinds.
I also don’t explain that to be liberation.

The yoga of the final goal, the result,
is when concepts are taken into the path.
Since one does not abide on the paths and stages,
after one’s true state is seen,
it is asserted to be great, utterly pure liberation.

The yoga of the meaning of utter purity
is that upon one’s having attained realization,
it is maintained that once one’s utter purity
is seen in the pure appearances of the bardo,
liberation is reached in the end.

The yoga of reaching liberation in the end
means that having seen the attainment of one’s true state
from the state of having attained certainty, [129a]
it is maintained that one passes onto the utterly pure stage.

The yoga of completed activities
is the great buddhahood of original purity.

It is said that there is nowhere to go from there.

It is said that there is no training on the stages
in those four great yogas.

It is said a path is not traversed.

Further, the yogas are complete in the fifth.
All sentient beings of the three realms
are the yoga of the activity of being attendants.

The cessation of deluded vision
for those who have seen the truth
is the yoga of separating body and mind.

Discovering certainty
in the various naturally perfected appearances
is the yoga of attaining the great scripture.

After those who are the average of average capacity
dwell in the nirmāṇakāya buddhafields in the ten directions,
they definitely become tathāgatas.
This is the yoga that delivers great solace.

The great, unchanging original purity,
free from all activity and effort,
is the yoga of the perfect, great potentiality.

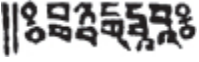
In the same way, the great yogas
are beyond each one's wishes and thoughts.

Without seeing the intimate instruction of the essential meaning,
how will there be liberation? [129b]

Also, the minds of the buddhas
were liberated through seeing this.

The great pristine consciousness of vidyā
comes from oneself and depends on oneself.”

53. THE SECRET ACTIVITIES



NEXT, THE bhagavān entered into the samādhi of disclosing activities. Then, again, the retinue of Guhyapati and so on made a request: “Oh Bhagavān, please arise from samādhi! Please tell us, the devoted retinue, what are the kinds of activities?”

After the bhagavān arose from samādhi, he replied to the retinue: “Listen properly while I explain the method to you. There are four activities.”

Then, he continued his reply in verses:

“Oh Vajrapāṇi, listen!

The activities are held to be pacifying, increasing,
and likewise, powerful and wrathful.” [130a]

Again Guhyapati made a request:

“Oh Bhagavān with the jñānakāya,
how are those four activities
complete in oneself?”

Thus he asked for an extensive reply. Once again came the reply:

“Oh Vajrapāṇi, listen!

Keep my explanation of the meaning of the four activities properly in
your mind.

Regarding the great activity of pacifying,
it is located in the middle of one’s heart center,
smooth and round,

shiny, white, and radiating light,
like body, speech, and mind,
all-pervading pristine consciousness with a crown ornament;
the peaceful maṇḍala is present in just that way.”

Once again came the request:

“Oh honored great teacher, how is the activity of increasing complete within the maṇḍala of my body?
Please teach the devoted retinue.”

Once again came the reply:

“Oh Vajrapāṇi, listen properly!
The great increasing activity
is one great, unchanging nāḍī.
The kāya of the great increasing activity
increases as the five lights and five kāyas. [130b]
Vidyā increases into the dimension of the kāya.
The kāyas increase into the dimension of pristine consciousness.
Pristine consciousness increases, utterly pure, into the dimension of
light,
and the lights increase, utterly pure, into the dimension of rays.
Likewise, the kāyas and pristine consciousnesses
are said to enter the path of the buddhas
in the nonabiding maṇḍala.”

Once again Guhyapati made a request:

“Oh teacher Vajrasattva,
please teach us, the devoted retinue,
how the activity of power is complete
in the maṇḍala within each of our bodies.”

Then, the teacher replied:

“Oh Guhyapati Vajrapāṇi!
I will teach you. Listen to me!
The maṇḍala of the activity of power
manifests as the two lamps
in the maṇḍala of one’s cranium.
This is explained in the following way:
The lamps of vidyā and the dhātu
bring the kāyas and pristine consciousnesses under control.
The lamp of the empty bindu
brings the outer elements under control.
The lamp of the self-originated wisdom
brings one’s true state under control.

The lamp of the watery far-reaching lasso [131a]
brings the true state of delusion under control.
Great, nonconceptual vidyā
brings afflicted conceptuality under control.
The great path of unchanging buddhahood
brings the appearances of the bardo under control.
As such, this maṇḍala of power
is complete within one's body."

Then, again Guhyapati made a request:

Oh honored great teacher,
please teach us, the devoted retinue,
how the activity of destruction
is present in body of each sentient being."

Once again he replied:

"Oh Guhyapati, listen!
Keep my teaching properly in your mind.
The wrathful activity of the buddhas
is the maṇḍala of wrathful activity present
in one's sense gates.
Since the eye organ is unimpeded,
apprehending and conceiving objects
are explained as wrathful activity.
The arising of the consciousnesses of the five senses in the
experiential field
is asserted as a single wrathful maṇḍala.
The eighty thousand afflictions
that arise and are experienced in the experiential field
are explained as the wrathful activity. [131b]
In that way, the four activities
are said to be complete in one's body."

Once again, Guhyapati made a request:

"Oh Bhagavān Vajradhara,
the way those are complete in oneself being so,
please explain to the devoted retinue
how the four activities are complete in the basis."

Once again the bhagavān replied:

“Oh Guhyapati, listen!

The meaning of the four activities
is complete in the basis.

That is explained in the following way:

The lights of various colors, such as white and red,
form in the basis automatically.

The color white is endowed with the pacifying maṇḍala,
the color yellow is endowed with the increasing maṇḍala,
the color red is endowed with the power maṇḍala,
the color green is endowed with the wrathful maṇḍala,
and the color blue is the light that perfects activities.

Also, the system of explaining those is as follows:

How can there be a taint of affliction

in white, the dharmatā of pacification?

For example, the unsullied maṇḍala

is like a pure crystal ball,

unsullied by the fault of imperfections. [132a]

In that same way, afflictions do not sully

the dharmatā of pacification.

All qualities are produced

in yellow, the dharmatā of increasing.

For example, just as a precious gem

produces all wants and needs,

the various qualities arising

in that great, increasing dharmatā,

liberating all sentient beings,

are asserted to be the great increasing quality.

Red, the dharmatā of power,

forms in the basis without being sought.

Power is the essence of the dharmakāya,

accomplishing everything without being sought.

For example, just as the metal gold

is conspicuously yellow,

without being sought out, the maṇḍala of power is

in the maṇḍala of the great appearance of the basis.

Power itself is complete in dharmatā, the basis.

Green, the dharmatā of wrathfulness.

completes everything in the essence of wrathfulness.

That dharmatā of the pure basis

arises without being impeded by anything.

For example, like a gust of wind
that moves without being stopped by anything,
in the same way, pristine consciousness arises without impediment
from the essence of the appearance of the basis. [132b]

The pristine consciousness that is not impeded by anything
is the essence of wrathful activity.
In the same way, in the essence of the basis,
the activity of the creation stage is complete.

Further, the meaning of the four activities:
The meaning is perfected in blue.
The four activities form automatically in the basis.
Therefore, the color is explained as blue.

The pristine consciousness of all activities
is the agent of all actions.
The maṇḍala of all activities
exists within oneself without being sought.
The mudrā of all activities
is complete in the basis without being transformed.
The assembly of deities of all activities
is complete in one's body.
The essence of all activities
is said to be the great lamp of pristine consciousness.
Messages (*phrin*) are spoken to the buddhas themselves.
Actions (*las*) are the practice of pristine consciousness,
said to be the nature of activity itself.

The dharmakāya Vajrasattva
arose from the state and is complete in that state.
Since he is complete, the basis is the same.”

Once again Guhyapati made a request.

“Oh Bhagavān with the jñānakāya,
please teach the devoted retinue
how those four activities
are to be carried onto the path.” [133a]

Once again came the reply:

“Oh Guhyapati, listen!

Hold my explanation properly in your mind.

The way the meaning of the four activities
is complete in the path is as follows:

The appearances of the kāyas seen

in the clusters of the first bardo

are rightly asserted to be the path of pacifying.

The essence of pristine consciousness seen

in the pristine consciousness of the second bardo

is asserted to be the path of increasing.

Seeing one's true state

in natural perfection, the third bardo,

is reaching the measure of familiarity,

and is said to be the dharmatā of power.

Arriving without impediment

in original purity, perfect dharmatā,

is said to be the dharmatā of wrathful activity.

All the dharmatās of activities

come from oneself and depend on oneself.

One should look and see

those dharmatās.

The pristine consciousness of all buddhas is unimpeded.

One's own field is great purity.

The vidyā that does not come under the power

of phenomena (which depend on signs) should be understood as the
state of space. [133b]

If it falls under the power of signs, pristine consciousness will not be
seen.

The dharmakāya, the activity of mantra,

is the true state of the buddha's own transcendent state.

My magic display, whether complete or incomplete,

is buddhahood in the dimension of my vidyā.

‘Beyond’ and ‘not beyond’ are mere words in that dimension.

For example, the arising of pristine consciousness to oneself

is like the sun rising in the sky,

the path of all arises in oneself.”

54. THE KING OF MOUNTAINS

ॐ नमो भगवते वासुदेवाय ॐ

NEXT, THE BHAGAVĀN entered equipoise in samādhi on the dimension of profound dharmatā.

After that, Guhyapati made a request:

“Oh great teacher, dharmakāya,
since that is the meaning of the activities,
please arise from samādhi.”

Then the great teacher arose from samādhi and replied in the following way:
“*Dharmakāya ratna amala.*”

Having pronounced this, he arose from samādhi and the whole universe of a billion worlds was filled with light. [134a]

Once again Guhyapati made a request:

“Oh Bhagavān, owner of the dharmakāya,
please explain the pinnacle of the Great Perfection
to us, the devoted retinue.”

Again came the reply:

“Oh Guhyapati, listen!
Keep my teachings properly in your mind.
The pinnacle of the perfect vajra
is that the result free from activity is perfect in the state of nonarising
vidyā,
the nonconceptual result is perfect in the state of unchanging vidyā,

the pure result is perfect in the state of stainless vidyā,
the single, unique result is perfect in variegated vidyā,
the unchanging result is perfect in the state of ceaseless vidyā,
the undying result is perfect in the state of unborn vidyā,
the clear result is perfect in the state of empty vidyā,

the nongrasping result is perfect in the state of nonconceptual vidyā,
the intrinsically purified result is perfect in the state of self-liberated
vidyā,

the result free from attachment is perfect in the state of vidyā free of
clinging, [134b]

the joyful result is perfect in the state of blissful vidyā,

the luminous result is perfect in the state of the kāya of vidyā,

the five kāyas of the result are perfect in the state of insubstantial
vidyā,

the uniform result is perfect in the state of all-pervading vidyā,

the primordially pure result is perfect in utterly pure vidyā,

the essence of the result is perfect in the state of vidyā free from
thought,

the uniform result is perfect in the state of vidyā free from mind,

the result free from thoughts is perfect in the state of undistracted
vidyā,

and the pristine consciousness of vidyā is intrinsically pure just as it is.

Unobstructed space is the pinnacle of all elements,

intrinsically pure changelessness is the pinnacle of all dharmatās,

pure self-liberation is the pinnacle of all samādhis,

self-originated pristine consciousness is the pinnacle of all dharmas,

the pure lamp is the pinnacle of all views,

the king of vidyā is the pinnacle of all realizations,

the pristine consciousness of the bardo is the pinnacle of the highest
path,

Atiyoga, the Great Perfection, is the pinnacle of all vehicles,

one's vidyā in the heart center is the pinnacle of all maṇḍalas,

empty space is the pinnacle of all fields,

great original purity is the pinnacle of all phenomena,

the liberating king is the pinnacle of Dharmas, [135a]

dwelling on the three stages is the pinnacle of all buddhas,

the empty bindu is the pinnacle of all pristine consciousnesses,

the pristine consciousness of emptiness is the pinnacle of all vastness,

the pure pristine consciousness is the pinnacle of all unimpededness,

the sole, unique bindu is the pinnacle of all perfection,

unfabricated nonattachment is the pinnacle of all conduct,

self-liberation without grasping is the pinnacle of all meditations,

pellucidity is the pinnacle of all views,

instantaneous liberation is the pinnacle of all results,

freedom from activity involving effort is the pinnacle of all activities,

the innermost potentiality that is not accomplished is the pinnacle of

all accomplishments,
self-arisen blessing is the pinnacle of all qualities,
intrinsically perfect changelessness is the pinnacle of all mudrās,
unoffered and naturally perfected is the pinnacle of all aspirations,
timeless arising is the pinnacle of all appearances,
and being complete without being created is the pinnacle of all deities.

“In that way, the pinnacle of the Great Perfection is explained to be the view that dominates the summits.

“Vajrasattva, this view that dominates the summits,
is the secret transcendent state of all the victors.
The summits of all mountains is dominated by Sumeru,
the summits of all yantras is dominated by Atiyoga, [135b]
the summits of all tantras is dominated by this king of tantras,
the summits of all pristine consciousnesses is dominated by the two
lamps,
the summits of all vidyā is dominated by the chains,
the summits of all dharmakāyas is dominated by great original purity,
the summits of all sambhogakāyas is dominated by the fivefold
clusters,
the summits of all nirmāṇakāyas is dominated by Vajrasattva,
and the summits of all buddhas is dominated by Amitābha.

The king who dominates the summits is the pristine consciousness
scripture of the buddha;

that is the way it is perfect in one’s heart center.

The pristine consciousness of the king who dominates the summit is
beyond words;

the one who dominates the summit of all buddhas is equally present in
all.

When the domination of the summit is known, one attains the body of
all buddhas.

The transcendent state of the buddhas appears in that way.”

55. UPWELLING FROM THE OCEAN

ॐ श्यापतिः

ONCE AGAIN, Guhyapati made a request:

“Oh jñānakāya Bhagavān,
please teach us, the devoted retinue,
the system of liberation with the method.” [136a]

Once again he replied:

“Oh Guhyapati, listen!
Keep my teachings properly in your mind.
Regarding this self-originated transcendent state,
since the eyes are undistracted from the view,
the sight of vidyā,
one’s view is seen
without engaging in conceptual grasping.
Phenomena are not seen with the view.
Look there without dwelling on phenomena.
This transcendent state of the buddhas of the three times
is gathered into the state of empty space.
The result of sentient beings
is gathered within the eyes.
The bindu of immaculate bliss
is present in the middle of one’s heart center [*snying*].
The appearance of the great gathering
is perfect in the space of the pure field.
The path that gathers the buddhas
is gathered into the dharmakāya’s own field.

The summit of the great ocean
is dominated by the ocean of great variety.
The intrinsically pure view free of grasping
is dominated by the king of pure space.

The great axiom of secret mantra
is dominated by this king of great tantras. [136b]
The summit of all lights
is dominated by blue generating many colors.
The summit of all vidyās
is dominated in the state of empty, uniform space.
The summit of all pristine consciousnesses
is dominated by the bindu of great clarity and emptiness.
The summit of dharmakāya, which is not located anywhere,
is dominated in the state that is free of thought.

By seeking the meaning of dominating the summits with words,
the meaning is found in the connection between words and meanings.

The meaning is the attainment of intrinsically clear nonarising—
there is nothing there to destroy with an antidote,
within it there are neither sides nor parts,
there is nothing to apprehend as ‘I’ and ‘mine’,
there is nothing to conceive as positive or negative,
it is beyond all extremes of being and nonbeing,
beyond the dharma of realization and nonrealization,
beyond both permanence and annihilation,
free from deviation and obscuration,
without realization or nonrealization,
beyond pure and impure,
beyond mind, intellect, and phenomena,
without knowing or ignorance,
beyond the mind of deluded ignorance, [137a]

free from terms and conventional phrases,
without the taint of a dualistic mind,
clears away the stains of conceptual paths,
devoid of various mental activities,
free from phenomena apprehended as substantial,
without training on paths and stages,
without the need to make offerings to deities,
without the protection of the ten virtues,
and unaffected by misdeeds.
Where can the evil destinations of saṃsāra exist?
The dharmas of nirvāṇa do not exist.
Nothing can be seen as ‘self’ or ‘other.’
Where can wrong and right exist?
It is beyond the extremes of existence and nonexistence,

without color, without shape,
indemonstrable with illustrative examples,
and free from apprehensible phenomena.
There are neither buddhas nor sentient beings.
There is no life, so how can it be taken?
There is nothing to grasp, nor anything to which to be attached.

For example, just as all small rivers gather
in the great ocean,
everything issues and proceeds
from the maṇḍala of the various kāyas
in the dimension of great purity.

The dharmakāya is beyond conception.
The sambhogakāya is beyond expression.
The nirmāṇakāya is beyond thought and mind. [137b]
The kāya of pristine consciousness of all buddhas
is beyond verbal expression.”

56. THE EVEN HEAT OF THE SUN AND MOON

ལུག་པའི་བཤེན་གྱི་འཇགས་

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Teacher,
please teach the proportions of the transcendent state of the buddhas.”

Again came the reply:

“Oh Guhyapati Vajrapāṇi,
conceptual thoughts
in the realization of the insubstantiality of phenomena is astonishing!
The deluded mind produces grasping attachment
to the great bliss free of grasping.
The deluded mind produces death
in the pure, unborn nature.
The deluded mind produces mental activity
in the dharmakāya that is free from subject and object.
The deluded mind produces grasping attachment
to intrinsically pure conduct free of grasping.
All those afflictions
bind each other, devoid of liberation.

Amazing!
The great appearance is very clear.
The space of purity is free from extremes.

Dharmatā free from proliferation is changeless, [138a]
without center or periphery, and free from all divisions.
The self-appearing dharmadhātu is pure.

Since there is no cause for buddhahood in the beginning,
in the end, it cannot be created through a condition.
Emptiness possesses a core of pristine consciousness.
The vajrakāya does not dwell in extremes.

In dharmatā free of proliferation
the nature of essence, nature, and compassion
is pristine consciousness and the three kāyas manifesting as light.
Just as the sun rising in the sky dispels the dark,
the characteristics of the five pristine consciousnesses manifest,
producing infinite emanations of buddhas.

The supreme kāya of all buddhas
produces and emanates the supreme
and common siddhis from itself.

For example, just as the maṇḍalas of the sun and the moon
bear the nature of being clear, warm, cool,
light, and moving,
in the great maṇḍala of dharmatā,
there is no concept of one or two.

For example, it is like the maṇḍala of the sun
spreading through the billion worlds and filling the universe with
light.

Likewise, the maṇḍala of wisdom
pervades all migrating beings and accompanies the essence, pristine
consciousness.

For example, the maṇḍala of the moon [138b]
has a clear, cool nature, and is liberating.

In the same way, the maṇḍala of the method
is the pristine consciousness kāya that liberates everyone
and exhibits the magic display which liberates migrating beings.
However, that maṇḍala of the method
does not exist for everyone,
but exists only for those who possess the methods of secret mantra.
Practicing the meaning of that in utter purity
is held to be the intention of all secret mantra.

The vajrakāya is free from all arising and perishing.
Practice without distraction on the utterly pure stage.
Remain in unmoving equipoise on the stage of great bliss.

The meaning for some persons who possess the method
is that they practice in the state of utter purity on their own stage;
the unimpeded dharmakāya is apprehended as their own stage;

the unfabricated sambhogakāya is apprehended as their own
characteristic;
and the deathless nirmāṇakāya delivers to the other shore.

The path of pristine consciousness is the nature of the unchanging
vajra.

When the nonarising nature of phenomena is realized,
that is buddhahood and nothing else.

All phenomena are delusions of the mind.

The mind is the one gathering all traces.

Phenomena are free from all clinging traces. [139a]

Through confidence that there is no buddhahood in the mind,
that person who has seen the view for themselves
is said to have been ultimately liberated without going anywhere.
When one remains in one-pointed equipoise on that meaning,
it is said that conceptual characteristics are liberated in their own
place.

The universe and beings manifest in the nonarising vajrakāya.

The transcendent state manifests in the peaceful kāya of dharmatā.

Nonconceptuality manifests in the kāya of uniform nonconceptuality.

The five lights manifest in the kāya of ultimate bliss.

The bindu manifests in the kāya of great bliss that pervades
everything.

The view manifests in the kāya that dominates the summit of
existence.

Vision manifests in the kāya of uniform pristine consciousness.

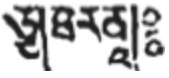
The five lights manifest in the kāya of empty knowing consciousness.

Pristine consciousness manifests in the kāya of all-encompassing
pristine consciousness.

The lamps manifest in the unchanging, vast kāya.

As such, the kāyas
should be understood in that way.”

57. EVENNESS OF SPACE



ONCE AGAIN, Guhyapati made a request, “Oh great teacher, please explain to us, the devoted retinue, the sublime method.” [139b]

Then in a single instant, the teacher manifested numerous assemblies of emanations.

Following that, the retinue was totally astonished and made the request: “Amazing! Please teach the intimate instruction of the method.”

Again came the reply: “Listen properly to the great meaning explained by me. Oh friends, it is like this: In self-originated pristine consciousness there are no words, no letters, no paths or stages, no mind, no thoughts, and no ignorance. The four conditions do not exist. ‘Temporary’ does not exist. ‘Active’ does not exist. ‘Latent’ does not exist. There are no aspects. There is no experience. Therefore, it is called the ‘view that does not fall into the bias of limitation.’ Further:

“Unlimited pristine consciousness
is a view that does not fall into bias,
dharmatā pervading all,
unimpeded wisdom,
self-liberated without grasping,
intrinsically radiant without concepts,
unceasing pristine consciousness,
five lights without attachment,
dharmatā liberated in its own place,
naturally perfected buddhahood,
vidyā free from thoughts,
buddhahood free from breath, [140a]

clear and nonconceptual meditation,
conduct that is without grasping and attachment,
seeing that is not speculative,
the result of seeing reality,

the activity that is not accomplished,
and the pristine consciousness of great intrinsic purity.

“The meaning of one’s pristine consciousness is being liberated by the
transcendent state of the buddhas.”

58. INTRODUCTION WITH THE EXAMPLES

ONCE AGAIN, Guhyapati made a request: “Teacher, please explain which examples confirm the great, self-originated pristine consciousness, the transcendent state.”

Once again came the reply: “Oh retinue, listen! Son of a good family, the introduction with the examples is as follows: The example for buddhas and sentient beings is in the form of a head and horns—many arise from one.

“The example for vidyā and ignorance is the form of water and ripples—depending on conditions.

“The example for mind and vidyā is water and bubbles—not coming under the power of thought.

“The example for wisdom and the intellect is gold and pyrite—the color is no different.

“The example for the all-basis and dharmakāya is [140b] the principle of an ocean and a boat—a path is produced.

“The example for the pure and impure elements is the example of falling asleep and waking up—there is a difference in terms of faculties.

“The example for deluded appearances and the bardo is the form of darkness and light—there is purity and impurity.

“The example for nonrealization and realization is the principle of frost and contact [by sunlight]—appearances are not overcome and overcome.

“The example for wisdom and traces is the principle of fire and chaff—the afflictions are incinerated.

“Those are examples of equivalence. Those give rise to the samādhi of the examples.”

Again the retinue made a request: “Oh great teacher, please teach the illustrative examples of purity.”

Again came the reply: “Oh gathered retinue, listen! The example for entering into the appearances of the pristine consciousness of vidyā is a child climbing onto its mother’s lap with confidence.

“The example for pristine consciousness and light is gold and the color gold because there is no difference between the name and the color.

“The example for bestowing the oral instructions [141a] is alcohol and

intoxication because it enters the mind.

“The example for pristine consciousness dissolving into light is rainbows and space because of being insubstantial.

“The example for pristine consciousness dissolving into the dhātu is small rivers collecting in the ocean because they unify into one whole.

“The example for irreversible vidyā is like the arrow of a great archer because it has no impediment.”

After that, Guhyapati attained realization. The retinue also saw the truth.

Again, those who had seen the truth made the following statement:

“Amazing!

In the great knowledge of having seen the truth,
since the assembly of light was gathered there,
in all directions, above and below,
all appearances arose as light.

The light was adorned with kāyas;
the kāyas are beyond the word ‘empty’;
the ceaseless nonarising kāyas
are the meaning everyone has difficulty seeing.

This extremely secret jewel
does not go beyond the meaning of mind.

This is the state of seeing the truth,
the intention of all secret mantra,
the ancestor of all buddhas.

Vidyā is held to be the great dharmakāya, [141b]

free from lineage, stages, and view.

The paths and stages are traversed by pristine consciousness,
the utterly pure final liberation.”

59. THE DEED OF EMANATION

NEXT, THE BHAGAVĀN entered the samādhi of the self-liberated transcendent state. Following that, once again he was circumambulated by Guhyapati Vajrapāṇi three times, who then made a request:

“Oh great compassionate one,
arise from samādhi!
Remove the concepts of sentient beings!
Dispel the eye of ignorance!
Visibly show the unceasing object of vision!
Remove all words and concepts!”

After the teacher arose from samādhi, he filled the universe of a billion worlds with light. There were a trillion of those, beyond conception. The worlds were alarmed, panicked, frightened, terrified, and shocked by great sound. After that, the bhagavān [142a] arose from samādhi and issued many emanations. From the glorious knot of the bhagavān’s heart, he emanated Bhagavān Ajita Maitreya. That tathāgata removed the ignorance of migrating beings. He removed the concepts of bodhisattvas of the worlds in the eastern direction.

From his nose he emanated Tathāgata Vipāśyin, who removed the concepts of bodhisattvas of the worlds in the southern direction.

From his uṣṇīṣa he emanated Tathāgata Analytical Topknot, who removed the concepts of bodhisattvas of the worlds in the western direction.

From his groin he emanated Tathāgata Śākyamuni, who turned the wheel of Dharma for the bodhisattvas in the northern direction.

From the wheel of his palm he emanated Tathāgata Limitless Space, who removed the concepts of bodhisattvas of the worlds above.

From the wheel of his soles he [142b] emanated Bhagavān King Who Subdues a Thousand Worlds, who removed the concepts of bodhisattvas of the world below called Variegated Array.

He also emanated countless tathāgatas from each and every pore. Also, each and every tathāgata produced 10,600,000 forms of tathāgatas.

From the center of his heart Vajrapāṇi arose as the self-originated petitioner.

From the tips of his hair there were emanations to remove the concepts of

the devaputras.

He emanated unfathomable maṇḍalas of light. He turned inconceivable, unfathomable dharmacakras. Also, his deeds of buddhahood were inconceivable activities. He shook all worlds and moved them. There was a huge sound of roaring in all of them. There was the rumble of rumbling. All worlds were shaken. All directions were shaken. When the eastern side rose, the western side dipped. When the western side rose, the eastern side dipped. When the southern side rose, [143a] the northern side dipped. When the northern side rose, the southern side dipped. When the center rose, the periphery dipped. When the periphery rose, the center dipped. Such great, miraculous displays as that were exhibited.

Once all ḍākinīs in all of the worlds were roused from their shock, they were greatly astonished:

“Amazing! To be in harmony with the meaning,
purity is cleansed with purity,
the state of utter purity is attained,
and all places of birth are interrupted.”

Also, all those migrating beings attained patience for the nonarising of phenomena and emanated countless miraculous emanations.

60. THE MEASURE OF SIGNS

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajradhara,
since the deed of emanation is so,
please teach the ultimate maṇḍala.”

Again came the reply: “Listen, great gathering! Give your undivided attention to my excellent teaching!

“The difference between realization and nonrealization
is the difference between seeing and not seeing. [143b]
The difference between the view and seeing:
the pristine consciousness of seeing and familiarization
is not a thought that grasps to something.
The gauge of seeing is measured with this:
Since the eye is not impeded
in the pure sky,
there is suchness in the center of the sky.
The pure lamp of the dhātu
is seen by the king, knowing consciousness.
Familiarity with that
is seeing the view.
Full familiarization with that is crucial.

After that, appearances arise,
and when investigated with one’s great knowing consciousness,
the kāyas and pristine consciousness arise impartially

from the appearances of pristine consciousness.
Further, the way that arises is as follows:
[The appearance] is the size of a round mirror;
within that, fragments of appearances arise.
Following that, appearances arise the size of a district.
Following that, appearances arise filling the sky.
After that, whatever appears arises as a maṇḍala of light.
When one sees the rūpakāya,

the whole maṇḍala of kāyas
comes from oneself and emanates from oneself.
The appearances observed filling the sky
are the unimpeded dharmatā.

The sign of pristine consciousness moving into the sky: [144a]
Since the kāya of the essence arises
in the maṇḍala of the nature,
arising itself is the true state.

The Dharma that is the gauge of the transcendent state of the buddhas
is going to suchness in the utterly pure meaning.
That is also shown to be the measure of familiarity.”

61. MIND AND IGNORANCE

ONCE AGAIN, Guhyapati made a request: “Great teacher, what are the actions of the so-called mind? Teacher, please give a scriptural explanation.”

Once again came the reply: “When divided up, the eleven kinds of mind are as follows: the mind of variety that is like a gatherer, the mind without cleanliness or contamination that is like a pig, the mind that is courageous like a tiger, the mind that is light like a feather, the mind that moves like the wind, the mind that is intoxicated like a swamp, the mind that spreads like sparks from fire, the mind that is desirous like a bird, the mind that spreads like branches, the mind that is difficult to peel like strong glue, and the mind that cannot be focused like a madman. [144b]

“Next, the full explanation of those follows.

“The mind is the gatherer of all traces, the mind is the activator of all traces, the mind is the accumulator of all afflictions, and the mind is the basis of all traces. Since those traces are hard to stop, its own appearances are obscured.

“Since the mind is present along with ignorance, ignorance is as follows: the fundamental ignorance of mind, the ignorance of the field of delusion, the ignorance of the basis that is the basis of delusion, the ignorance of conceptual grasping, the ignorance of the contrived path, and the ignorance of the confusion of nonrecognition. As such, six ignorances arise because the mind does not recognize its own appearances.

“Further, the fundamental ignorance of mind is the actual connate ignorance—deluded from not recognizing the pristine consciousness of vidyā. The thought arises, ‘Does this appearance of pristine consciousness come from me? Isn’t this my own appearance?’ The arising of such a thought is the connate fundamental ignorance, deluded through the arising of the thought that conceives a self. [145a] That obscures the appearances of the pristine consciousness of vidyā. That is called the ‘root ignorance of the mind.’

“Now, to explain the ignorance of the realm [*yu*] of delusion. ‘Delusion’ means being deluded by the foregoing [ignorance]. ‘Realm’ means that before the formation of the world, a so-called wish-fulfilling tree grew. The tree grew from the blessing of the youthful vase body of the Buddha, born from warmth and moisture that arose from an egg. Within that, the mind disturbed the so-called self-originated pristine consciousness once, from which the Sahāloka formed. That is the so-called ignorance of the realm of delusion.

“The ignorance of the basis, the basis of delusion, arose by itself from its own impurity. It is the initial so-called causal condition producing true ignorance—ignorance because the basis is not recognized. The so-called object condition arising from that is called the ‘ignorance of the realm of delusion.’ The dominant condition that arises from that is grasping the tree as ‘mine.’ The immediately antecedent condition that arises from that is apprehending a subjective apprehender because consciousness becomes coarse. From that, afflictions become coarse. That is called the ‘ignorance of the basis of delusion.’ [145b]

“The ignorance of conceptual grasping is the unfathomable mass of afflictions arising from that. Following that is the production of the six grasping intellects—the intellect accompanied by ignorance, the intellect that is the mental consciousness, the intellect that seeks everywhere, the intellect that confirms, the coarse intellect, and the intellect of certainty.

“Also, those are explained in the following way: The intellect that is accompanied by ignorance is the true fundamental ignorance and possesses mental movement. That is the intellect accompanied by ignorance.

“Since the mental consciousness is a consciousness thinking, ‘The object is me,’ it apprehends an ‘I’ and ‘mine.’ Since it comes under the control of afflictions, it is called the ‘mental consciousness.’

“Since the intellect of confirmation is the grasping by the consciousness (*shes pa*) that thinks, ‘The object is mine,’ it is called ‘confirmation through the arising of attachment to that object.’

“The intellect that seeks everywhere comes under the control of objects and all subtle afflictions are collected as companions. Therefore, it is called the ‘intellect that seeks everywhere.’ [146a]

“The coarse intellect takes life because of affliction and causes many actions of breaking samaya.

“The intellect of certainty is the thought that those appearances are mine and the thought that they are other. The intellect of certainty is called the ‘ignorance of conceptual grasping.’

“The ignorance of the contrived path is an obscuration of the path of pristine consciousness through the group of six intellects.

“Further, the intellect that does not see pristine consciousness does not allow it to manifest. There are no concepts in pristine consciousness. Because the intellect has movement, the path of buddhahood is obscured. That is called the ‘ignorance of the contrived path.’

“The ignorance of the confusion of nonrecognition: since one does not recognize that one’s own appearances exist as light, one cycles in saṃsāra again and again. That is the ignorance of the confusion of nonrecognition.

“In that way, when ignorance arises as sixfold, the appearances of pristine consciousness are not recognized. Further, in the appearances of utterly pure

original purity, there is no ignorance, no mind, and also no intellect. Ignorance arises within the potentiality of natural perfection [146b] The mind arises from the play of ignorance. The intellect arises from the ornaments of the mind. The five poisons arise from the field of the intellect. The sixteen afflictions arise from the five poisons. The twenty-five afflictions arise from the sixteen afflictions. The fifty-one afflictions arise from the twenty-five afflictions. The 1080 afflictions arise from those.

“If it is asked what are the sixteen afflictions, they are ignorance, mind, intellect, grasping, concepts, nonrecognition, not seeing, nonrealization, not understanding, immediately preceding itself, apprehending as mine, coveting what belongs to others, passion, attachment, arrogance, and anger.

“In addition to those, there is confusion, desire, hatred, pride, and jealousy. There are five within confusion: the confusion of total confusion, the confusion of nonrecognition, the confusion of nonseeing, the dense confusion, and the confusion of intoxication.

“There are also five within desire: the desire of deep desire, [147a] the desire of deep yearning, the desire that does not consider life, the desire combined with hatred, and the desire to fly in space.

“There are five within hatred: the hatred that is mostly desire, the hatred that is combined with anger, the very coarse hatred, the hatred combined with confusion, and the hatred that is like a monsoon rain.

“There are also five within pride: the overwhelming pride, like a lion; the pride that no one is better, like the sky; the pride of great courage, like a tiger; the pride of ‘I am,’ like a vulture; and the pride of conceit that one is equal with those with whom one is not equal, like an elephant.

“There are five within jealousy: the subtle jealousy, the jealousy that comes from pride, the very rough jealousy, the coarse jealousy, and the jealousy of the view. Those are the twenty-five afflictions.

“Anger comes from those. Twenty-five factors come from anger, and what comes from those is inconceivable and cannot be described—countless, countless beyond number.”

62. VIDYĀ AND PRISTINE CONSCIOUSNESS

ONCE AGAIN, Guhyapati made a request:

“Oh great teacher,
ignorance being so,
please teach the divisions of vidyā.”

Once again came the reply: “Listen Guhyapati! You must uphold my excellent teaching.

“Further, the categories of vidyā include the conquering vidyā like a lion, the extraordinary vidyā like an elephant, the vidyā that soars in space like a garuḍa, the perfectly distinct vidyā like a rainbow, the vidyā that burns everything like a fire, the vidyā that opens a vast area like space, the vidyā that moves like the wind, the vidyā that lacks doubt like a swallow entering the nest, the vidyā that is deep like an ocean, the vidyā that cannot be grasped like a moon in water, [148a] the vidyā that is a vast area like the sky, the vidyā that is immaculate like a crystal, the vidyā that is unaffected like a lotus, the vidyā that is uninterrupted like a river, and the vidyā that is unobstructed like a tube. Those demonstrate the categories of vidyā.

“Further, in reality, vidyā exists as the vajra chain. Even though they do not exist like that in actuality, they arise in that way appearing as a potentiality. The qualities of those [chains] produce kāyas. Pristine consciousness arises from the play of the kāyas. Light arises from the ornament of pristine consciousness. Rays arise from the tip of the light.

“If it is asked what are the kāyas, there are the kāya of the fundamental vidyā, the vast dharmakāya, the kāya of the all-embracing dhātu, the immutable vajrakāya, the unchanging svabhāvakāya, the kāya of ultimate bliss, the kāya of perverted mind, the kāya of self-liberated seeing, the kāya of the bindu of vidyā, the kāya of unbroken space, the kāya of the sun and moon that does not fall into partiality, the kāya of an undifferentiated pair,⁹⁵⁰ and the kāya of self-liberation free from clinging.

“Further, those are explained as follows: [148b] The kāya of the fundamental vidyā is the kāya of the vajra chain manifesting unceasingly to the sense organ of one’s eye. That is called the ‘the kāya of the fundamental vidyā.’

“Regarding the vast dharmakāya, in the great original purity, the initial basis, there is no thinking, no ignorance, no mind, no intellect, and no grasping. This

exists as undifferentiated pristine consciousness, naturally perfected buddhahood, dharmatā free from proliferation, vidyā free from extremes, the appearance of great purity, and the view that does not fall into extremes. It is also vast, clear, unchanging, unceasing pristine consciousness emanating as various bindus. Unestablished dharmatā is unbroken externally, manifests as the unceasing five lights of pristine consciousness internally, and exists as the essence of kāyas and pristine consciousnesses. That is called the ‘vast dharmakāya.’

“The kāya of the all-embracing dhātu is the lamp of the pure dhātu. This dhātu is unbroken and does not fall into partiality, does not decrease, does not increase, is not empty, is not full, is endowed with clarity, is the source of the arising of many kāyas, [149a] the nature of all vastness, very great, unsurpassed, the buddhahood that is seen by looking, and is called the ‘stage of attaining certainty.’ That is called the ‘kāya of the all-embracing dhātu.’

“The immutable vajrakāya is the result without buddhas, the saṃsāra without sentient beings, the buddhahood that takes life, the unmade production, the unseen object, the instruction that is never known, the virtue of taking life, the body that was never appropriated, the deity that is not accomplished, the essence that is not counted, the meditation that is not meditated, the undrawn maṇḍala, and the accumulation that was not gathered. That is the immutable vajrakāya.

“The unchanging svabhāvakāya is the unchanging tenet, the undefined axiom, the nondual characteristic, seeing the biased view, seeing meditation, the conduct that is not done, the result that is not obtained, the samaya that is not protected, the play that is unceasing, the pellucid essence, the all-pervading nature, and the compassion that pervades space. That is the unchanging svabhāvakāya.

“The kāya of pure bliss is the clarity that pervades space, [149b] the emptiness that pervades all, the pristine consciousness that pervades the eyes, the vidyā that pervades the body, the lamp that pervades the field, the dharmakāya that pervades the basis, the sambhogakāya that pervades oneself, the nirmāṇakāya that pervades all, and the five lights that pervade the location. Those are the kāya of pure bliss.

“The kāya of perverted mind produces the variety and gathers the variety: the path of all, the location of all, the basis of all, and ordinary saṃsāra. That is the kāya of the perverted mind.

“The kāya of self-liberated seeing is the absence of movement that is movement, the movement that is the absence of movement, the kāya without life, the sentient being without a mind, the movement without breath, the buddhahood that neither comes nor goes, the pristine consciousness of all time, the dharmatā that remains permanently, the self-liberation without grasping, the five nonconceptual kāyas, the wisdom that is not impeded by boundaries, and the dharmatā liberated in its own place. That is the kāya of self-liberated seeing.

“The kāya of the single bindu is the pristine consciousness that pervades all elements, the pristine consciousness that appears as all elements, the pristine consciousness that produces all elements, the pristine consciousness of the luminosity of all elements, the pristine consciousness of the innate luminosity (*gting gsal*) of the elements, the pristine consciousness of the luminous space of the elements, [150a] the pristine consciousness of the luminosity of the external elements, the pristine consciousness of the luminosity of the internal elements, and the pristine consciousness of the self-originated emptiness of the elements. That is the kāya of the single bindu.

“The kāya of undifferentiated space is the nondifferentiation between appearance and pristine consciousness, the nondifferentiation between space and the dhātu, the nondifferentiation between sentient beings and buddhas, the nondifferentiation between mind and sentient beings, the nondifferentiation between the elements and the appearance of light, the nondifferentiation between seeing and one’s own body, the nondifferentiation between emptiness and dharmatā, the nondifferentiation between natural perfection and original purity, the nondifferentiation between buddhafi elds and natural perfection, the nondifferentiation between clusters and deluded appearances, the nondifferentiation between mind and pristine consciousness, the nondifferentiation between the intellect and wisdom, the nondifferentiation between vidyā and ignorance, and the nondifferentiation between emptiness and clarity. That is called the ‘kāya of undifferentiated space.’

“The kāya of the sun and moon that does not fall into partiality is self-liberated because it is without grasping, intrinsically purified because it is without concepts, intrinsically pure because it is without movement, glittering but lacking clarity, dharmatā without meditation, vast without anything to apprehend, and sentient beings without buddhahood. [150b] That is the kāya of the sun and moon that does not fall into partiality.

“The kāya of an undifferentiated pair is the lamp that pervades space, the pristine consciousness that pervades the dhātu, wisdom that pervades the field, the path that is pervaded by the method, and the sense organ pervaded by mind. That is the kāya of an undifferentiated single lamp.

“The kāya of self-liberation that is without clinging is not clinging to appearances, not establishing the nonexistent, not rejecting the existent, not speculating on the nonexistent, not having a lack of desire for the existent, not establishing what has been made, not rejecting what has arisen, not seeing faults in what has arisen, not abandoning the afflictions, not accomplishing buddhahood, not meditating meditation, not seeing a view, not blocking deluded appearances, not seeking for pure appearances, not hoping for buddhahood in the mind, not fearing sentient beings in vidyā, not hoping for the dharmakāya in the all-basis, not turning away from the four lamps for the rūpakāya, not training on a path, not attaining a result, the nonexistence of positive and negative in the basis, and the nonexistence of both realization and nonrealization. That is the

kāya of self-liberation that is without clinging.

“To define the measure of the transcendent state of all buddhas, unceasing pristine consciousness arose from the unchanging kāyas. Further, because the dhātu exists in the kāyas, [151a] the pristine consciousness of the dharmadhātu arose. Because clarity exists in the dhātu, the mirror-like pristine consciousness arose. Because duality does not exist in clarity, the pristine consciousness of uniformity arose. Because seeing exists in nonduality, the individually discriminating pristine consciousness arose. Because the measure exists in seeing, the pristine consciousness of successful activity arose.

“Light comes from pristine consciousness. Since pristine consciousness does not change, it arose as blue. Because pristine consciousness is pure, it arose as white. Since qualities are produced from pristine consciousness, it arose as yellow. Since power is perfect in pristine consciousness, it arose as red. Since activities are perfect in pristine consciousness, it arose as green. Likewise, it is also present in that way in all sentient beings. Also, that is the summary of all secret mantra. Also, that is the measure of the transcendent state of all buddhas. The transcendent state of the tathāgatas is the great self-liberation. It is the summary of all intimate instructions. It must be realized in that way!

“Son of a good family, the son of a good family who understands [vidyā and pristine consciousness] in that way [151b] will experience parinirvāṇa.”

950. TN: Reading *gcig shes* as a misspelling for *cig shos*, following Tsamdrak.

63. THE NATURE: CLARITY

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān, kāya of the future,
how does the grasping mind arise
in self-liberated, nonconceptual⁹⁵¹ buddhahood?
Please teach this properly without error
to the retinue that conducts itself with devotion.”

Once again came the reply:

“Oh Guhyapati, listen!
Keep my teachings properly in your mind.
Look! Understand!
Recognize! Realize!
The characteristics of conceptuality do not exist by nature
in the self-liberation of buddhahood without grasping.
The essence of the dharmakāya (in which there is no thought) is
empty.
It is the dharmatā of nonconceptual clarity.
It is the vidyā of Vajrasattva.
It races through space without feet.
The great pristine consciousness of vidyā
is ultimate bliss, alone without companions.
The nonconceptual pristine consciousness of vidyā
is truly seen in the body that is not seen.
For example, one’s unforgetting vidyā

is like a pot of glue; [152a]
ignorance is like the chaff
adhering to the glue in that container;
ignorance adventitiously adheres
to the nonarising pristine consciousness of vidyā.”

Once again, Guhyapati made a request:

“Oh Bhagavān Vajradhara,

please explain to the devoted retinue
the methods by which we, the devoted
retinue, will be liberated.”

Again came the reply:

“For example, just as water removes
both the chaff and the glue in the pot,
the pristine consciousness of all buddhas
does not fall into any partiality.
Also, having understood vidyā and ignorance,
since there is no distraction in the pristine consciousness of vidyā
in the space of self-apparent dharmatā,
when one rests in the state without grasping,
one recognizes and knows the path of seeing self-apparent pristine
consciousness
and turns away from the phenomena of unceasing delusion.
The dharmakāya free from proliferation with nothing to remove
is the pristine consciousness body of the buddhas,
out of which manifests the essence of nonconceptual buddhahood.
The vidyā of Vajrasattva manifests
in great intrinsic purity without grasping.
Signless dharmatā manifests

in clear and empty pristine consciousness. [152b]
A samādhi that is not an indifferent equipoise manifests
in meditation free from speculation.
Nonconceptual seeing manifests
in the view without abandoning or obtaining.
Uncontrived production manifests
in unfabricated conduct.
The unceasing sambhogakāya manifests
in the dharmakāya free from thoughts.
The nirmāṇakāya that guides all
manifests in the signless dharmatā.
Vidyā without an apprehended object or an apprehending subject
manifests in the three irreversible kāyas.
The maṇḍala that is not subject to purification
manifests in the victorious path of the perfect buddhas.
The assembly of inseparable deities
manifests in the nonarising seed syllables.
The unchanging lamp
illuminates the victory banner that is never lowered.
The five lights that are neither made clear nor obscured

shine in nonconceptual pristine consciousness.
The dharmakāya that does not exist as a consciousness
manifests in the great scripture that was never explained.
The vidyā that was not apprehended
was held in the intimate instruction that was never spoken.
The unobtainable result was obtained
from the inexplicable dharmatā. [153a]
The inexplicable buddhahood
manifests from the great tantra without syllables.
The offering without activity
manifests in the activity that is not accomplished.
The vidyā free from a deity
manifests in the unchanging appearance of dharmatā.
The bindu of immaculate bliss

manifests in the dharmatā of emptiness.
The pristine consciousness of nonconceptual clarity
manifests in the dharmakāya of the utterly pure meaning.
The bindu of uniform nonconceptuality
manifests in the unchanging, intrinsically clear nature.
The bindu of the inexpressible path
manifests in the bindu of the pure dhātu.
The maṇḍala of the pristine consciousness of equanimity
manifests in the supreme kāya that does not dwell on a stage.
The emanation and gathering of the five maṇḍalas
manifests in the dharmatā free from activity and effort.
The buddhahood that is the cause of the result
manifests in the buddhahood of the path of conceptuality.
The buddhahood of the sign of ripening
manifests in the buddhahood that is the result of liberation.
The vajrakāya without grasping
manifests in the vidyā free from activity.
The nonconceptuality of intrinsically clear dharmatā
manifests in the pristine consciousness that pervades all.

“Amazing! Dharmatā without grasping is the power of the clear intrinsic luminescence. Nonconceptual dharmatā pervading space is at play everywhere. Dharmatā without grasping is pure in its own place. Nonconceptual self-liberation is the power of bliss. Self-appearance that is not distracted pervades everywhere. Utterly pure dharmatā departs to the stage of great bliss.”

951. Also “beginningless” occurs.

64. INDIVIDUAL CAPACITIES

ONCE AGAIN, Guhyapati made a request: “Oh Great teacher, please teach the retinue the individual capacities.”

Once again came the reply: “Oh devoted retinue, listen! Because I remove the ignorance of sentient beings and because there are twenty-one modes of the arising of appearances, hold these in your mind! There are three divisions in capacity: best, intermediate, and average. There are seven for the best: average of the best, intermediate of the best, best of the best, peak of the best, supreme of the best, pinnacle of the best, and ultimate of the best. Those are the divisions of the best. [154a] Each of those is a mode of seeing, each is a mode of the arising of the appearances of pristine consciousness, each is a gauge of realization, each is a mode of the arising of appearances, each is a mode of the arising of understanding, and each is a way of investigating with consciousness. After every [appearance] arises, each one of them is a way stability in appearances is obtained.

“There are also seven in the intermediate: average of the intermediate, intermediate of the intermediate, best of the intermediate, peak of the intermediate, supreme of the intermediate, pinnacle of the intermediate, and ultimate of the intermediate.

“There are also seven in the average: average of the average, intermediate of the average, best of the average, peak of the average, supreme of the average, pinnacle of the average, and ultimate of the average.

“Now then, for those of the best capacity, after attaining buddhahood in three moments, emanations are naturally produced. Further, in the first moment the appearances of the clusters cease, in the second moment the appearances of natural perfection arise, and in the third moment the truth of original purity is seen. Further, emanations do not issue from the stage of original purity. Having obtained the suchness of all the powers on the path, one benefits sentient beings by issuing emanations. [154b] For example, it is similar to how a shooting star races through the sky and light shines from it. After the emanations issue, one is able to benefit migrating beings. The ability to perform benefits arises after three days.

“The pinnacle of the best remain in the bardo for one day. Further, they obtain their own appearances in the appearances of the four combined pristine consciousnesses. Further, the fire of pristine consciousness arises as a dualistic

vision from their eyes. After that, a rain of weapons falls and burns everything. The appearances arise without ceasing. After they awaken through recognizing that, they see their own object. Attaining certainty on the stage of natural perfection is also understood to be like a shooting star.

“The supreme of the best attain buddhahood after two days. Further, they stay for one day in the appearances of the cluster. Further, the single sun of pristine consciousness arises from one’s heart center. From it, light rays shine into the ten directions. At the tip of each ray of light arises a tathāgata kāya. Next, the whole range of appearances is seen as the nature of the kāyas. Then, after attaining certainty in the appearances of natural perfection, [155a] their emanations can perform benefits after seven days. It too is like a shooting star.

“The peak of the best remain in the bardo for three days. Further, they stay in the clusters for a day. Also, since they have not attained certainty, one part of their own appearances arises in the appearances of pristine consciousness. Also, they stay in that for two days. On the first day, light is seen. On the second day, the kāyas are seen. Also, those kāyas are perceived as huge. After they have confidence in those, they attain certainty on the stage of natural perfection. Further, that is to be understood like a shooting star. Also, their emanations are capable of performing benefits after eleven days.

“The best of the best stay in the bardo for four days. Further, after seeing the shining five clusters present before them, after awakening traces related to them, they stay in the eastern cluster for a day. Likewise, they stay in each cluster of the four directions for a day. After that, having attained certainty on the stage of natural perfection, they attain buddhahood. Also, their emanations are capable of performing benefits after fourteen days.

“The intermediate of the best capacity perceive [the bardo] for five days. Also, it is as follows: [155b] They stay in the clusters for five days. For one day they stay in the appearances of pristine consciousness. Further, light rays the size of a horse hair come from each one’s heart and rise vertically into the sky. They undistractedly focus their eyes on these and see a clear, shining great cluster in the middle of the sky. This causes confidence to arise. Since the consciousness of the thought ‘it is my own’ arises, because there is confidence, it is called the ‘oral instruction of the child climbing onto the mother’s lap.’ After that, the gradual dissolution of their vidyā is the instruction that is like an unchanging gold cannula. Also, their emanations can perform benefits after twenty-one days.

“The average of the best capacity perceive [the bardo] for six days. Also, they stay for four days in the clusters. They stay for a single day in the first appearance of pristine consciousness, the dharmadhātu pristine consciousness. Likewise, they stay for a single day in the mirror-like pristine consciousness. After that, from both of their eyes, the clear mirror of pristine consciousness arises through the remaining two pristine consciousnesses. [156b] After countless appearances emanate, one cluster is seen above themselves and one

cluster is seen in front of themselves. After that, they attain buddhahood by attaining certainty. The dissolution on the stage of nonabiding original purity is called the ‘intimate instruction that is like the arrow of the great archer, which does not return.’ Also, their emanations are capable of performing benefits after twenty-five days.

“*Bha*⁹⁵² *hu*^{953 954} *a*⁹⁵⁵ *śopadani*⁹⁵⁶ *kayadha piyadu baya a.*”

Once again, Guhyapati made a request: “Great teacher, please explain the system of liberation for those of intermediate capacity. Teacher, please give an exposition.”

Once again the teacher replied: “Guhyapati, listen! I shall teach properly! Listen without distraction! The definitive of the intermediate attain confidence after seven days. Further, they stay in the appearances of clusters for five days and stay in the dharmadhātu for a single day. [156b] They stay in the mirror-like pristine consciousness for a single day. Further, a single kāya arises from their heart center (*thugs ka*). Since countless kāyas arise from that kāya, it activates their consciousness. Also, after they gain strength, again it is like the example of the shooting star. Also, their emanations can perform benefits after twenty-six days.

“The pinnacle of the intermediate stay for eight days. Also, they stay in the clusters for five days. After remaining in the appearance of the four pristine consciousnesses for three days, since they see the kāya of pristine consciousness emanating various kāyas all at once above themselves, they attain certainty. That too is like the example of a shooting star. Also, their emanations can perform benefits after twenty-seven days.

“The supreme of the intermediate stay for nine days. They stay five days in the clusters and four days in the pristine consciousnesses. After that, certainty is acquired. All that appears is realized to be like a mirror. The truth is obtained after having seen. Also, their emanations can perform benefits after thirty days.

“The peak of the intermediate stays for ten days. They also stay for seven days in the five clusters and four days in the appearances of pristine consciousness. After staying for a single day in the appearance of natural perfection, [157a] they attain awakening having realized all those kāyas as nondual. Also, their emanations can perform benefits after thirty-one days.

“The best of the intermediate stay for eleven days. They stay five days in the clusters, five days in the pristine consciousnesses, and one day in natural perfection. Once confidence is attained, through seeing all appearances as lights and bindus of light, confidence is attained. Also, their emanations can perform benefits after thirty-four days.

“The intermediate of the intermediate stay for twelve days. They stay five days in the clusters, one day in the sambhogakāya wrathful buddhafield, five days in the appearances of pristine consciousness, and one day in the appearances of natural perfection. After that, confidence is attained. Also, their

emanations can perform benefits after thirty-seven days.

“The average of the intermediate stay for thirteen days. They stay six days in the upper and lower clusters, five days in the pristine consciousnesses, and because they remain two days in natural perfection, once they see all that appears like a maṇḍala of butter lamps, they attain certainty. Also, their emanations can perform benefits after thirty-nine days. [157b]

“Bha⁹⁵⁷ dhu⁹⁵⁸ sing⁹⁵⁹ khu⁹⁶⁰ pa sa⁹⁶¹ a.962”

Then, once again Guhyapati made a request: “Oh greatly compassionate Bhagavān, please teach the system of liberation for those of average capacity.”

Again came the reply: “Listen, Guhyapati! The system of liberation for those of average capacity is as follows: Those at the level of the average stay for fourteen days. They stay in the upper and lower clusters for six days, five days in pristine consciousness, and three days in natural perfection. After the average see this as their own appearance, they will attain buddhahood. Also, their emanations can perform benefits after forty days.

“The pinnacle of the average stay for fifteen days. They stay [for fourteen days] in the clusters and pristine consciousness as above, and after one day in natural perfection, the ordinary see this as their own appearance and attain stability. Also, their emanations can perform benefits after forty-three days.

“The supreme of the average stay for sixteen days. Also, the clusters and the pristine consciousnesses are as above. After five days in natural perfection, the ordinary see this as their own appearance [158a] and attain stability. Also, their emanations can perform benefits after forty-six days.

“The peak of the average stay for seventeen days. The clusters and the pristine consciousness are as above. After six days in natural perfection, the ordinary see this as their own appearance and attain stability. Also, their emanations can perform benefits after forty-seven days.

“The best of the average stay for eighteen days. They stay in the clusters for six days. They stay in pristine consciousness for eight days, and after four days in natural perfection, the ordinary see this as their own appearance and they attain stability. Also, their emanations can perform benefits after fifty days.

“The intermediate of the average stay for nineteen days. They stay in the clusters for twelve days, they stay in pristine consciousness for four, and after three days in natural perfection, the ordinary see this as their own appearance and attain stability. Also, their emanations can perform benefits after fifty days.

“All sentient beings of those capacities mount the stage of buddhahood. Their bardo, for example, is like a dream.

“The average of average capacity stay for twenty days. After that, once the path arises as the appearances of natural perfection and after the path arises as the door of impure saṃsāra, they attain perfect buddhahood without any bardo after dwelling in the nirmāṇakāya buddhafi elds in the ten directions.

“Further, even though there are inconceivable minds of sentient beings,

when summarized, they are included in twenty-one. In that way, all sentient beings must liberate their own continuums.”

952. The pristine consciousness of the teacher is the meaning that has always been present.

953. Also, *dhu* occurs.

954. The appearance that is beyond cause does abide as a consciousness of objects at the same time.

955. A vast and inactive appearance of the permanent category.

956. There are different versions: *aśo*, *padani*; *aśopdni*; *aśopadani*; *a*, *śoyatani*, and *aśoya*, *tani*.

957. Knowledge of the single meaning.

958. Knowledge of wisdom.

959. From the basis.

960. This is also *lce pa ya* and *dhu pa ya*.

961. Appears as gold.

962. Without arising.

PART IV

Further Collected Topics

65. PREDICTIONS FOR THE FUTURE

FURTHER, all tathāgatas of the ten directions agreed to give the following true prediction to Guhyapati. Then all the tathāgatas arrived in the sky in front and made the following statement: “Oh Vajrapāṇi! You who belong to the family of the children of the victors, listen! We shall give you a prediction. Listen without distraction! In the buddhafiield called the Supreme Basis of All Excellence, you will be in the presence of the buddha called One Thousand Topknots King who spreads the Great Dharma of secret mantra.” [159a]

After that, the tathāgata named Completely Limitless Light Rays made this prediction: “Son of a good family, listen! The five appearances of pristine consciousness will naturally arise for you. At that time, recognize this as one’s own true state. Son of a good family, delusion is overcome when realization is taken into the path. Have confidence in strength and fearlessness when right knowledge is awakened. Practice the five paths of buddhahood!”

Having been given this prediction, Guhyapati obtained patience for external phenomena.

Another tathāgata, King of the Water of Fiery Light, gave a prediction: “Listen, son of a good family! When the truth of the buddhas is seen, you must become skilled in the five eyes. When outer and inner heat arise, you must see the pure buddhafiields. When mind is conquered by vidyā, recognize pure space. [159b] When strength of utter purity arises, recognize the signs. When one’s vidyā arises impartially, recognize the meaning. When play appears as a diversity, recognize the example.”

Having been given this prediction, Guhyapati obtained patience for inner phenomena.

Another tathāgata, Vajra Topknot, made the following prediction: “Listen, son of a good family! When right knowledge arises, recognize the youthful vase body. When vidyā is pure in its own place, recognize the example of being placed in a bronze bowl. When free from thoughts of conceptual grasping, recognize the two mirrors. When transcending into the view, recognize the king of tantras. When the dimension of meditation wells forth, recognize the measure of the lamps. When the depth of conduct emerges, recognize the crystal maṇḍala.”

Having been given this prediction, Guhyapati obtained the eye of all phenomena. [160a]

Another tathāgata, Sublime Ornament, made the following prediction: “Listen, son of a good family! Keep this properly in your mind. When the transcendent state of buddhahood is mastered, recognize the rūpakāya. As soon as one’s appearances naturally arise in the field, they are recognized as the inverse of the four nāḍīs. As soon as the lights arise like weapons in the second bardo, recognize the rays of the sun. When nonconceptual vidyā manifests in the sky, recognize the suchness of the clusters. In the same way, recognize one’s own five maṇḍalas.”

Having been given this prediction, Guhyapati saw the appearance of the clusters.

Another tathāgata, King of Brilliance that Never Moves Beyond the Transcendent State of Light, made the following prediction: “Listen, son of a good family! Recognize vidyā that is not a mind. Recognize wisdom free from intellect. Recognize the kāya free from breath. [160b] Recognize the self-liberation free from grasping. Recognize the appearance of light free from concepts. Recognize the luminescence that has always been free from the elements. Recognize the vidyā that is beyond traces. Recognize the result that lacks a cause. Recognize the innate luminescence free from time. Recognize sentient beings who are not buddhas. Recognize the maṇḍala of self-originated empowerment.”

Having been given this prediction, Guhyapati saw the truth of the empowerment of the basis.

Another tathāgata, Mahā Dīpaṃkara, made the following prediction: “Listen, son of a good family! I will explain the unerring meaning. Listen properly. The measure of nonarising is taken with deathlessness. The measure of ceaselessness is taken with the arising of diversity. The measure of changelessness is taken with deep profundity. The measure of vastness is taken with the absence of periphery or center. The measure of the transcendent state is taken with nondistractedness. [161a] The measure of samādhi is taken with the absence of accepting and rejecting. The measure of nonfabrication is taken with faultlessness. The measure of carrying realization into the path is taken with the absence of arising and subsiding. The measure of obtaining the oral instructions is taken with the exhaustion of appearances.”

Having been given this prediction, Guhyapati comprehended the whole meaning of great wisdom.

Next, all the tathāgatas taught the measure of the transcendent state:

“Amazing! Guhyapati, listen!

The transcendent state of all buddhas

is present in the path of all sentient beings.

The transcendent state, ultimate pure conduct,

lacks sessions and boundaries,

and does not depend on others.

If it depended on others, it would become an effort.
Listen! The transcendent state of buddhahood
is free of phenomena of action and agent.
If one gives up agent and actions, bliss is attained.
That person who attains bliss
attains natural perfection on the utterly pure stage.
That is the measure of the transcendent state.
The transcendent state of all phenomena
is the great, intrinsically pure self-liberation.
‘Transcendent state’ or ‘no transcendent state’ is a path of words.
There is also no bliss in possessing words.
The utterly pure dharmakāya is ceaseless.
The dharmakāya is beyond words.”

Having said this, they disappeared in a snap of the fingers.

66. TRANSMIGRATION

THEN, GUHYAPATI was very amazed and made a request: “Oh compassionate Bhagavān! Please teach us, the devoted retinue, how the appearances of sentient beings cease. Please give us an exposition.”

Again the teacher replied: “Oh children of good families who have generated devotion, listen! I will teach without error. Keep this properly in your minds. Keep the meaning of the method properly in your minds.

“Oh friends, when sentient beings expire, the outer elements dissolve into the inner elements. The inner elements dissolve into the secret elements. [162a] The secret elements dissolve into the five totally perfect elements. When entering into the great path, it should be understood in this way.

“After that, the signs of the outer elements dissolving into the inner elements should be understood in the following way: earth dissolves into earth,⁹⁶³ water dissolves into water,⁹⁶⁴ fire dissolves into fire,⁹⁶⁵ air dissolves into air,⁹⁶⁶ and space dissolves into space.⁹⁶⁷

“Further, earth dissolving into earth is the outer earth dissolving into inner earth and inner earth dissolving into outer earth. Outer earth dissolving into inner earth is the first phase. [162b] The sign of inner earth dissolving into outer earth is the loss of physical strength. The sign of the dissolution of the earth that appears everywhere is that consciousness of the external world becomes confused. The sign of the dissolution of the earth of the unchanging vajra is loss of physical strength. The sign of the dissolution of the earth that is the precious source of everything is being unable to rise after losing one’s strength. The sign of the dissolution of the earth that is a limitless display of appearances is that after one loses the strength of perfect enjoyments, the transcendent state is unclear. The sign of the dissolution of the earth that is the culmination of accomplishment is the cessation of the appearances of the lamps.

“The sign of inner water dissolving into outer water is that one cannot control urine. The sign of the dissolution of the water of changelessness is water dripping from the nose and mouth. The sign of the dissolution of the water of the pure clarity of peace is losing control of urine in the groin. The sign of the dissolution of the water of increasing qualities is the eyes rolling up. The sign of the dissolution of the water of nonattachment is the mouth and nose becoming dry. The sign of the dissolution of the water of perfect nongrasping is the

inability to hear sound with the ears.

“The sign of inner fire dissolving into outer fire is the loss of body heat. [163b] Further, it should be understood as follows: The sign of the dissolution of the fire that pervades everywhere inside and out is the loss of inner warmth and the lack of clarity in one’s consciousness. The sign of the dissolution of the fire that is uniform inside and out is one loses heat in the groin. The sign of the dissolution of the fire that completes outer and inner activities is one completely loses developed heat. The sign of the dissolution of the fire that accomplishes inner and outer activities is not seeing the empty lamp. The sign of the dissolution of the fire that perfects outer and inner is sometimes consciousness is clear and sometimes it is not clear.

“The sign of the vāyu (inner air) dissolving into outer air is the loss of physical power. This should also be understood in the following way: The sign of the dissolution of the vāyu that generates brightness and brilliance is the loss of the brightness of the body. The sign of the dissolution of vāyu that accompanies fire is urine gushes out. The sign of the dissolution of the life-sustaining vāyu is one cannot breathe. The sign of the dissolution of the vāyu that pervades everywhere is the loss of the body’s luster and one’s memory. The sign of the dissolution of the karmic vāyu of the compassionless eon is the stopping of the external breath.

“Those are known as the outer elements. [163b]

“The dissolution of space into space is the dissolution of the outer space (which pervades everything) into the pure lamp. The space that is pure clarity without an object dissolves into vidyā. Pure space without adulteration dissolves into the dhātu. The space that illustrates the meaning dissolves into wisdom. The space that causes liberation of pure buddhafi elds dissolves into the twenty-one topics.

“Those are termed the inner elements.

“The life-maintaining vāyu that maintains the foundation dissolves into the bindu. The life-maintaining vāyu that gives protection gathers into space. The life-maintaining vāyu that is very subtle gathers into the body. The life-maintaining vāyu that is impure vanishes into space. The life-maintaining vāyu that causes vibration dissolves into the dhātu.

“Those are the secret elements.

“The vāyu that separates the pure and impure dissolves into the clusters. The vāyu that generates heat dissolves into light. The vāyu that clarifies dissolves into the kāyas. The vāyu that collects dissolves into pristine consciousness. The vāyu that uplifts dissolves into compassion. The vāyu that generates consciousness dissolves into emptiness. The vāyu that produces the mind dissolves into nonduality. [164b] The vāyu endowed with radiance dissolves into final liberation. The vāyu that burns dissolves into great bliss. The vāyu of laughter dissolves into clarity. The pervading vāyu in the basis dissolves into clear space. The momentary pervading vāyu dissolves into deep clarity. The

pervading vāyu of aversion and fear dissolves into the field. The pervading vāyu of memory dissolves into the bardo. The vāyu that pervades the body with grasping dissolves into its own appearance. The vāyu that causes stirring moves vidyā into space. The vāyu that causes freedom separates from outer and inner phenomena. The vāyu that causes reversal reverses one's vidyā into the basis. With the rapid vāyu the field of vidyā is seen. The instantaneous vāyu causes one to arrive at the stage of original purity in three instants.

“Those are the totally perfected elements.

“That is how those persons who are free from conditions die. The way those who are not free from conditions die is called “transmigration of a bodhisattva.” [164b] Further, they are born in a happy place.

“Otherwise, those who have exhausted their karma must be understood in the same way. Sentient beings who have seen the truth must be understood in this way:

Son of a good family, at the time of nirvāṇa, once one's clinging to the body is lost, when the appearances of pristine consciousness arise out of the basis and pristine consciousness moves into space, vidyā emerges from the eye and moves into the sky. That also should be understood as follows: Vidyā dissolves into the bindu from the center of the heart; the bindu dissolves into the lamp; the lamp dissolves into light; light dissolves into the kāyas; the kāyas dissolve into clusters; the clusters dissolve into pristine consciousness; pristine consciousness dissolves into natural perfection; and once natural perfection dissolves into the great original purity, the stage has been seized.

“The system of dissolution and the system of liberation of persons who have seen the truth appears like that.”

963. Having gained proficiency in emptiness, pristine consciousness becomes latent. Since the pure essence of pristine consciousness is weakened under the power of ignorance, pristine consciousness is not able to appear as the path.

964. Since the moisture of pristine consciousness is weakened in the state of vidyā, water emerges out of the mouth and nose. Even though pristine consciousness cannot be made clear or obscured, since it cannot appear as potentiality, vidyā becomes latent.

965. Though one's vidyā has always been present as the essence of wisdom, at that time, since the vāyu enters inside, its potential cannot appear externally.

966. Since the perfect potentiality of vidyā is not present in the field, the body loses strength and the qualities of pristine consciousness become latent. Because the perfect potentiality of vidya does not abide in the field, the body loses its strength. Therefore, the qualities of pristine consciousness become latent.

967. Since vidyā dissolves into the bardo, when pristine consciousness takes its own place, one's appearances appear to vidyā, the physical body dies, and one approaches the separation of vidyā from the body.

67. THE GREAT PERFECTION WITH AXIOMS

ONCE AGAIN, Guhyapati made a request:

“Oh teacher Vajrasattva,
please teach the great method of liberation
to us ignorant sentient beings.” [165a]

Once again the teacher replied:

“Oh Guhyapati, listen!
Keep my teachings properly in your mind.
Give up mental concepts and listen.
Listen with undivided devotion
to the explanation of the meaning of the utterly pure, great method.
I will teach the transcendent state of the buddhas.
The secret is present in the palace of the heart,
the size of a mustard or sesame seed,
in the manner of being complete without having been generated.
Within it, there is neither realization nor nonrealization.
It is free from extremes of being and nonbeing.
It is neither conscious nor unconscious.
Vast and tiny, it is not seen by everyone.
Wide and deep, it is not recognized by everyone.
A boundary is not encountered in the vast, unchanging dimension.
The ceaseless, universal knots never decrease in the dhātu.

Nonconceptual self-liberation is not purified on a path.
The naturally self-originated and self-arisen is not an intellectual
understanding by nature.
The essence that collapses infinity is perfect in the basis.
The perfect one that produces itself is the master of all.
The ultimate conduct that unifies extremes lacks distraction in the
mind, [165b]
without ‘I’ or ‘mine,’ free from thoughts of grasping.”

Again Guhyapati made a request:

“Oh venerable great teacher,
please teach the view, meditation, and result
of Atiyoga, the Great Perfection.”

Once again came the reply:

“Oh Guhyapati, listen!

There is no view, no meditation, and no conduct
in Atiyoga, the Great Perfection.

Nevertheless, keep this properly in your mind:
the true meaning of the above is natural perfection without action,
without accomplishment, and without expenditure of energy or
aspiration.

How could there be an action or an agent?

This self-originated dharmatā without a conduct
does not fall into any position. For example, like space,
it does not exist. It is only empty.

It does not not-exist. It is the kāya of ultimate bliss.

There is nothing to do, self-originated without conceptuality.

How can there be a nature of meditation
in Atiyoga, the Great Perfection?

The Dharma without accepting and rejecting

is beyond the extremes of meditation and nonmeditation.

Mind free of grasping is bound with stains;
utterly pure vidyā is free from stains.

In the stainless dharmakāya [166a]

there is no meditation and nothing upon which to meditate.

The state of utter purity is not attained by meditation.

If it could gain it, one's vidyā would not exist.

Why? It is because there is neither distraction nor nondistraction
in the pristine consciousness of one's vidyā.

Self-originated pristine consciousness

does not exist in the one who is grasping onto something.

If self-originated pristine consciousness

were under the power of meditation,

its premise would have been contradicted from the beginning.

Therefore, in Atiyoga, the Great Perfection,

it is explained that the meaning is not seen with meditation.

In Atiyoga, the Great Perfection,

there is nothing to see in the view.

A view is a stain of the mind.

The immaculate dharmatā
is free of something to see and a seer.
There is nothing to see in the view itself.
Why? If a view exists,
it would not be the lamp of vidyā.
In the lamp of pure pristine consciousness
an existent seer cannot be seen.
Saṃsāra also is not different from it [dharmatā],
perfected in the lamps themselves.
Therefore, a dharmatā grasped through a view
does not exist in Atiyoga, the Great Perfection.
Why? It is because the lamps exist.
Therefore, it is explained there is no view.

It is said there is no result to accomplish
in Atiyoga, the Great Perfection. [166b]
The result free from activity is self-originated,
nonconceptual, and just as it is,
because intrinsic radiance manifests without grasping
to the great, pure appearances of pristine consciousness.
If there were a result,
buddhahood would be nonexistent.
The self-originated result free of effort
would be a fabricated phenomenon,
because such and such a fabrication
is a perishable phenomenon.
Therefore, the result cannot be accomplished,
because there is nothing to accomplish when [the result] has already
been accomplished.
Therefore, it is explained that the result does not exist.

Since there is no phenomenon of action or agent
in Atiyoga, the Great Perfection,
sameness and difference do not exist.

The great dharmatā of the Great Perfection
cannot be shown by words of the past.
Since the dharmakāya of the utterly pure universe and beings
cannot be seen from the peak of Malaya,
it is single and alone, without example,
free from example, without compare.

The explanation of its existence in the present:

enjoy the inexhaustible treasure
which lies in the depths of the ocean,
like the Nāgarāja Takṣaka's gem.

Since dharmatā is beyond words of the future,
it does not exist as a substantial form. [167a]
Since the dharmatā of signs is cleansed,

entry is instant without grasping.

For example, one cannot reach
a sandalwood trunk guarded by snakes;
but if it is reached, it can remove fevers.
Likewise, the appearances of pristine consciousness
are guarded by this delusion of traces;
but if deluded appearance stops, pure appearance arises.
There is no dharmatā to grasp
in great, pure appearances.
The appearances of all sentient beings
appear in the field of the bardo.
The dharmatā of the bardo does not change over time.
There is no delusion in a changeless phenomenon.
If there were delusion, it would not be dharmatā.
There are no obstructions in intrinsically clear dharmatā.
There is no realization in an unobstructed dharmatā.
Likewise, for those who realize dharmatā,
utterly pure dharmatā is the path of all.
If one abides on the path, it is the utterly pure Dharma.
It is the maṇḍala of Vajrasattva.
It is the secret pristine consciousness of secret mantra.
It arises without any impediment.
It does not arise or subside.

The dharmatā of emptiness is pristine consciousness,
unparalleled, nonconceptual clarity.
For the unequalled dharmatā
a substantial appearance cannot be apprehended,
like the water and moon encountering conditions. [167b]
It is the great maṇḍala of the example;
however it is imputed, that is how it appears.
The generator of appearances is the vajra maṇḍala.

Utterly pure dharmatā does not arise;
alternately, it self-liberates without grasping.

Why? The cause of self-liberation

is unceasing nonattachment.

It is free from a mind of grasping and attachment.

Recognize this again and again.

If one familiarizes oneself repeatedly,

one is a person who has seen the truth.

The arising of pristine consciousness, seeing the truth,

recognizing vidyā, understanding dharmatā,

right practice, and realizing nonarising

are explained in the following way:

First, seeing the truth is important.

This person in whom pristine consciousness has arisen

arouses unilateral certainty.

The person who recognizes vidyā

is a person who has seen the truth.

The person who cultivates the Dharma

is a yogi who recognizes virtue and misdeeds.

The person who has practiced rightly

attains minor siddhis.

The yogi who has realized nonarising

does not see pristine consciousness. [168a]

The person who has seen the truth

has seen the utterly pure maṇḍala.

Also, it is said that the meaning of the great, utterly pure maṇḍala

cannot be seen by anyone.

This dharmatā of Vajrasattva

is the supreme sight,

which is never seen by others.”

This was uttered by the teacher.

68. INDEX

ONCE AGAIN Guhyapati made a request:

“Oh teacher, master of great strength,
please teach the definition and catalog
of the great king of tantras.
Please teach the definition of the king of tantras
to the retinue in whom devotion has arisen.”

Again came the reply:

“Oh Guhyapati, listen!
I shall teach you.
Listen with a positive mind:
Because there is neither an apprehended object nor apprehending
subject
in vidyā that is like a self,
it is explained through understanding it as ‘self.’

This is the definition of the king of tantras.
Amazing! The variety is gathered into the dimension of vidyā.
It is renowned as the tantra of vidyā
because it explains the actual pristine consciousness of vidyā.
Further, it is renowned as the tantra of vidyā
because unceasing vidyā
is free from partial phenomena.
It is renowned as the tantra of vidyā
because it is beyond diverse objects.
There is no change within the tantra of vidyā.

It is renowned as the tantra of self
because the meaning of the five kinds of pristine consciousness
arise and are shown from itself.
It is renowned as the tantra of self
because that pure dharmakāya of vidyā
perfectly self-originated from itself.

It is called ‘self-arisen’
because the meaning of nonarising and unceasing vidyā
was shown to you by me.

It is called ‘self-arisen’
because the self-originated, nonconceptual kāya arose
from the depths of the vast dimension free of grasping.

The five kāyas that arose naturally
from the maṇḍala of the self-originated palace
are explained to be the ceaseless, great self-arisen.

The pristine consciousness of Vajrasattva,
arising and experienced from oneself,
is renowned as the great, self-arisen tantra. [169a]

It is known to all migrating beings as the great, self-arisen tantra
because the self-originated, great, secret maṇḍala is displayed to all,
and the wheel of the method is turned and experienced.

It is also rightly known as the self-arisen tantra
because it includes the transcendent state of the buddhas.
Since it is the path of all perfect buddhas,
the unchanging is explained as self-arisen.
In order to gather everything into the ceaseless dimension,
it is called ‘self-arisen vidyā.’

In order to unravel the great meaning of this tantra,
there is the tantra known as the *Self-Liberated Vidyā Tantra*.

In order to confirm everything,
there is the tantra known as the *Realms and Transformations of Sound
Tantra*.

In order to extensively demonstrate the index,
there is the tantra known as the *Mirror of the Essence of Vajrasattva
Tantra*.

In order to truly demonstrate the meaning of the oral instructions,
there is the tantra known as *Fine Inlay of Jewels Tantra*.

In order to break the back of deviations and obscurations,
there is the tantra known as the *Mirror of the Mind of Samantabhadra
Tantra*.

In order to carry everything into the dhātu,
there is the tantra known as the *Six Dimensions of Samantabhadra*.

In order to confirm the basis of delusion,
there is the tantra known as *Beautiful Fortune*.

In order to reverse the basis of delusion,

there is the tantra known as the *String of Pearls Tantra*. [169b]
In order to demonstrate the appearances of pristine consciousness,
there is the tantra known as the *Blazing Lamp Tantra*.
In order to abandon the flaws of vidyā,
there is the tantra known as the *Blazing Relics of the Body Tantra*.
In order to confirm the view,
there is the tantra known as the *Lion's Perfect Strength Tantra*.
In order to bring deluded appearances onto the path,
there is the tantra known as the *Tantra Without Syllables*.
In order to recognize the pristine consciousness of the bardo,
there is the tantra known as the *Union of the Sun and Moon Tantra*.
In order to practice the lamps,
there is the tantra known as the *Ornament of Introduction Tantra*.
In order to demonstrate one's vidyā,

there is the tantra known as the *Heap of Jewels Tantra*.
In order to demonstrate the intimate instructions of conferring
empowerment,
there is the tantra known as the *Self-Originated Perfection Tantra*.
In order to destroy samaya breakers,
there is the tantra known as the *Wrathful Black Lady Tantra*.
In order to demonstrate the catalog of the empowerment,
there is the tantra known as the *Blazing Fire on the Crown Tantra*.
In order to demonstrate the extensive replies to questions,
there is the tantra known as the *Garland of Flames Tantra*.
In order to demonstrate the source of light rays,
there is the tantra known as the *Marici Tantra*.
In order to demonstrate everything as the essence,
there is the tantra known as the *Transcendent State of Mahottara
Tantra*. [170a]

I will explain those tantras
here in this supreme place of the great charnel ground.
Hold them properly in your minds.”

Guhyapati was amazed at this, and again made a request: “Oh great teacher,
please teach the great secret tantra.”

Then, the teacher taught this great tantra called the *First Great Tantra*. Next,
he taught the catalog of intimate instructions, the greater and lesser *Mirror of the
Essence of Vajrasattva Tantras*. Following that, he simultaneously taught all the
tantras. This teacher taught inconceivable tantras.

The teacher said: “The king of tantras that confirms the meaning of the Great
Perfection is understood with this chapter. It sets out the catalog of secret
mantra. This great tantra integrated with the right path is the essence of the few

fortunate ones who have undiminished strength. It is the tantra seen by persons of highest intelligence.”

69. REFUTING ALL OPPONENTS

AGAIN, GUHYAPATI made a request:

“Oh Bhagavān Vajrakāya,
after the nirvāṇa of the teacher,
please teach us, the devoted retinue,
the replies to arguments
that forestall disputes and the refutation
for all those who have false views.”

Then, the teacher entered into the samādhi that dispels wrong views. Following that, the dākinīs created various divine entertainments, and made a request to the teacher:

“After you, the teacher, arise from samādhi,
please teach us, the devoted retinue,
the sublime method.
Please remove the cataract of ignorance.”

The teacher arose from the samādhi of dispelling false views and spoke the following verses to the retinue:

“Alas, alas, gathered retinue, listen!
Though birth and death do not exist for me,
if nirvāṇa is possible,
in order to refute and destroy
the non-Buddhists with wrong conduct, [171a]
the chapter of the opponents’ arguments is explained.

When there is a dispute about the basis,
if the company of other disputants
asserts natural perfection as the identity [of the basis],
the question should be asked in this way:
how do you assert the production of diversity?
Their following reply
should be refuted through the reasoning of incompatibility.

If, contrary to the assertion of the production of diversity,
it is asserted that “play arises impartially,”
in that case, it will be incompatible in the following way:
Because natural perfection is asserted as the identity [of the basis],
sentient beings cannot be liberated through effort.
If there were liberation, the basis would not be naturally perfect
and would be changeable.
Why? Because it is naturally perfect.
Natural perfection is not directly perceived in the basis.
Why? Because there is no evidence for it.
Therefore, [this assertion] collapses under reasoning.

[Dharmakāya Possesses Signs]⁹⁶⁸

Some assert the dharmakāya possesses signs.

[Reply]

The rebuttal of that assertion is as follows:
Because there is nothing substantial that can be apprehended
in the pristine consciousness of the pure dharmakāya,
it is not designated as a possessor of signs.
If there were any sign,
the dharmakāya could be apprehended. [171b]

Why? Because it would be asserted as an object of direct perception.
If it turned into a possessor of signs,
the dharmakāya would exist as rūpakāya.
Why? Because it would necessarily exist as an object.
The dharmakāya is not asserted in that way.
It is asserted to be endowed with light in conformity
with its essence, emptiness, and its nature, clarity.

[Opponent]

The counterargument comes down to this:
Like the empty sky,
because dharmakāya has an empty essence,
it will lack knowing.

Whatever lacks knowing is empty.
If it is empty,
then the appearance of the light of dharmakāya would not exist.
Why? Because it is empty.

[Reply]

Now then, there is no such assertion

because the nature of emptiness is clarity.

[Opponent]

When clarity is asserted, it is as follows:

Because there is clinging attachment to clarity,
dharmakāya will possess desire.

Why? Because pleasure exists.

[Reply]

Now then, there is no such assertion

because of the intrinsic light of appearances.

The argument about dharmakāya is just like that.

[Result Is Sought in the Mind]

The assertion of some

is the assertion that the result is sought in the mind.

[Reply]

Our rebuttal to that is as follows:

What is the substance of the mind?

The reply to that question is this: [172a]

Mind has no substance.

Now then, we ask, what is the characteristic of the mind?

The reply to that question is this:

How can dharmatā have an apprehended object and an apprehending
subject?

For example, it is like the characteristic of space

because there is neither an apprehended object nor an apprehending
subject.

[Opponent]

The opponent's rebuttal to that:

Does an apprehended object and an apprehending subject exist in the
mind or not?

[Reply]

Our reply to the question:

Though there is an apprehended object and an apprehending subject in
the mind,

an apprehended object and an apprehending subject do not exist in
dharmatā.

[Opponent]

Again, the opponent's rebuttal to that:

Your previous thesis is harmed.

Why? Because mind and dharmatā are the same.

If there is an apprehended object and an apprehending subject in the mind,

buddhahood cannot be attained through effort.

Why? Because the mind has an apprehended object and an apprehending subject.

[Reply]

Our question, reply, rebuttal, and explanation:

[Our Question]

If it is the case that [the result] is not [sought in] the mind, is buddhahood due to something that one must acquire?

[Our Reply to Our Question]

Our reply to that question is this:

The result is not sought in the mind.

Why? Because diversity comes from the mind.

The mind is the collector of traces.

Why? Because the apprehender moves toward objects. [172b]

Mind is the root of saṃsāra.

Mind is the stage to be abandoned.

Why? Because one's vidyā really exists.

Mind is the root of delusion;

everything spreads from it.

Why? Because a representation is confused with the pure basis.

Mind is explained to be tainted.

Why? Because it is conceptual.

Mind is like a [clinging] feather.

Why? Because one cannot be rid of it.

[Rebuttal]

Next, the opponent's rebuttal to our position:

[Opponent]

Now then, how do you assert the nature of the mind?

[Reply]

Now comes the reply:

The result is not asserted in the mind
because the result is the pristine consciousness of vidyā.

[Opponent]

Now then, is this vidyā
endowed with characteristics?

[Reply]

Next, our reply is as follows:

The characteristics of the pristine consciousness of vidyā
are emptiness, clarity, and pervasiveness.

[Opponent]

For what reason is its characteristic said to be “emptiness?”

[Reply]

Our reply to that is as follows:

Vidyā is said to be empty because
it is not substantial.

For example, like the empty sky,
though [vidyā] appears, it cannot be substantially apprehended.

Then, the question was posed,
a verbal description was given,
it was asked for what reason the characteristic is “emptiness,” [173/a]
and our reply followed.

[Reply]

[In reply to the question regarding why the characteristic is clarity,]
it is because vidyā is conscious and knowing.

[Opponent]

Clarity is being conscious and knowing.

If vidyā is clear, for what reason

does it not become endowed with a sign?

Why? Because of the brilliance of clarity [it must be endowed with a
sign].

[Reply]

Next, our response is as follows:

The clarity of vidyā does not become endowed with a sign
because there is no attachment within it.

Further, it should be understood in the following way:
for example, it is like the disc of the sun;

although it is clear, it is impartial.
Why? Because clarity has no personal desire.

[Opponent]

The opponent's rebuttal to that is as follows:
Since clarity has personal desire,
how will it become without personal desire
since within it there is grasping with attachment?

[Reply]

Our reply to that:
It is not asserted like that. It is like this:
Because pervasiveness exists in it.

[Opponent]

Well then, neither realization nor nonrealization would exist.
Why? Because vidyā exists for all.

[Reply]

The reply to that:
It exists to be explained to them.
Why? For example, it is like picking fruit.

[Opponent]

Well then, your thesis of vidyā pervading all is damaged.
Why? Because it exists to be explained.

[Reply]

Therefore, the meaning that exists to be explained is seen. [173b]
For what reason is the meaning seen?
There is nothing to see, but there is seeing.
For what reason does seeing exist?
Because the basis and sentient beings are the same.
Therefore, seeing the meaning exists.
Therefore, it is the dharmatā of vidyā
because it is pure in its own place without grasping.
If there is no grasping, there can be no words.
Why? Because there is grasping to words.
Now then, do you propose one who grasps?

[Opponent]

Although there is no grasping in the pure mind,
there is grasping in the mind of diversity.

Why? Because the diversity is asserted as mind.
Since it produces everything, it is the mind of diversity.

[Reply]

Does it produce the result, buddhahood?

[Opponent]

The opponent replies to the question:

Because it produces everything, it produces buddhahood.

[Reply]

Now then, buddhahood would have grasping.

Why? Because it is produced from the mind of diversity.

[Opponent]

Now then, is there no grasping to words?

[Reply]

There is no grasping to words.

For example, it is like an echo;

although there is sound, also there is no grasping.

Likewise, since the meaning of the words is sought,

the meaning is gained without attachment to the words.

Therefore, it is explained as the great nongrasping.

[Nonduality]

Some assert nonduality as pure. [174b]

These are the rebuttals to that.

What is the nonduality

that those who assert nonduality mention?⁹⁶⁹

[Opponent]

The opponents reply to that:

All phenomena are nondual.

Therefore, there can be no duality.

Since there are no sentient beings, there are no buddhas.

Therefore, [nonduality] is freedom from the extremes of dualistic appearances.

[Reply]

Now then, is this stated for the utterly pure meaning,

or is it stated for the objects of deluded appearances?

Our reply to that and the explanation of the proofs:

That is the case in the utterly pure meaning,
but there is a dualistic appearance in the objects of deluded
appearances.

[Opponent]

The opponent's rebuttal to that:

Because in reality there is no duality,
in reality, duality in appearances is not reasonable.

Why? Because in reality there is no duality.

In that case, it is reasonable that all sentient beings
will be liberated without the need for effort.

Why? Because duality does not exist in the basis.

[Reply]

Now then, how is duality asserted?

The reply to that is this:

When there are no buddhas and no sentient beings,
there is no second or third in the basis.

Because the potentiality of play arises from that,
buddhas and sentient beings arise as a duality. [174b]

[Opponent]

Now you assert that duality exists in the basis.

Because there is no good or bad in the basis,
for what reason is it said to exist as a duality?

In that case, there cannot be transformation.

Why? It is reasonable that sentient beings do not attain buddhahood.

For example, even though coal
is polished, it will never become white.

In the same way, deluded sentient beings
will never become buddhas through practicing meditation.

[Reply]

Next, the reply is given like this:

Because it exists to be explained,
the result is attained through the explanation.

If not explained, how can there be liberation?

There are no signs in the dharmas of the basis,

no grasping to the dharmas of the path,
and no attainment of the dharmatā of the result.

The basis of sentient beings and the basis of buddhahood
are definitely differentiated by a sole difference.

For what reason is there a sole difference?

Why is it called “the sole difference”?

The basis of buddhahood is pristine consciousness;
the basis of sentient-being-hood is the absence of pristine
consciousness.

When both the pristine state (*ye*) and the consciousness (*shes pa*) of it
are combined,

it is the sublime transcendent state of the buddhas.

Therefore, what other differences are there?

[All-Basis]

Some assert the all-basis as the dharmakāya.

[Reply]

In order to demonstrate the reply to that, [175a]

what is the characteristic of the all-basis?

[Opponent]

Next, the reply to that is this:

Because it perfects everything, it is the all-basis.

[Reply]

The verbal rebuttal to that is this:

It would be reasonable for buddhahood to change.

Why? Since the all-basis gives rise to diversity

and because everything is perfect in that,

it is reasonable for sentient beings to be buddhas.

Why? Because everything is perfect.

Otherwise, buddhahood would alternate.

Why? Because of the arising of diversity,

sometimes there will be a buddha,

sometimes there will be a sentient being.

Why? Because it alternates.

[Opponent]

The opponent’s rebuttal:

Now then, how is [the dharmakāya] not the all-basis?

[Reply]

Next, the reply to that:

The all-basis, the holder of concepts,

is corrupted with consciousness of the diversity.

The all-basis is the actual ignorance.

That is also called “the all-basis.”

968. TN: The remainder of this chapter has the typical structure of a debate, related by the Buddha to demonstrate to the retinue common logical fallacies and their respective rebuttals.

969. Because *slar yang* also occurs, investigate.

70. THE DIVISIONS OF WISDOM

NEXT, GUHYAPATI made a request: [175b]

“Oh omniscient Bhagavān,
please teach us, the devoted retinue,
the meaning of the words of secret mantra.”

Once again came the reply:

“Oh Guhyapati, listen!
Listen properly to the explanation of the method
that frees sentient beings from great suffering.
The great meaning of those
inconceivable, utterly pure maṇḍalas will be explained here.
Listen to the meaning of self-originated wisdom.
Since I have taught this meaning time after time,
understand it in the depths of your utterly pure mind.

The sign of realization with great wisdom
is dwelling in equanimity like space.
The sign of being pervaded by great wisdom
is an unconditioned, unmoving equipoise.
The sign of accomplishment with great wisdom
is accomplished with great wisdom
when practicing with a method free of attachment.
The transcendent state of all buddhas
is to be understood with great wisdom.
With great wisdom, all phenomena are
comprehended in one instant.

The meaning of wisdom exists in everyone,
therefore, wisdom is said to be great.

Further, phenomena are said to be as follows: [176a]
Unceasing due to not arising,
liberated in their own place due to nongrasping,
lacking proliferation because of being without reference,

and existing in all without being fabricated,
the unconditioned pure dhātu
is free from separate dharmas of grasping
and free from expression due to being natureless.
Since the dimension of vidyā, the utterly pure dharmatā,
pervades all, it is the state of the father;
because it creates all, it is the dhātu of the mother.
Since it cannot be explained, it is a domain of light.
The great scripture that is not explained
appears to inexpressible wisdom.
The nonreferential samādhi manifesting
in the dharmakāya free from accepting and rejecting
is explained to be the path of all buddhas.
The pristine consciousness of the method self-originate
from the wisdom of the mother, the basis of all.
When it arises, it never subsides,
appearing as a light that neither expands nor contracts.
The king of vidyā issues forth pristine consciousness
from within the uncontrived dimension.

The wisdom that manifests through the eyes
from within the nonarising and unceasing dimension
is the one thing that pervades everyone
and is present everywhere, radiating light rays.
Pure, unceasing wisdom manifests
from the maṇḍala of the play of everything. [176b]

The illnesses of saṃsāric ignorance
are removed by the amṛta of self-originated wisdom.

Because of being free from all disease,
the maṇḍala of self-originated amṛta manifests.

If there is no accepting and rejecting,
resting in that [maṇḍala] without contrivance
is inseparable wisdom.

Migrating beings are led with the noose of the method
by means of concrete objects to wisdom.
Therefore, it is the Prajñāpāramitā.
The vast dhātu of Samantabhadra
arises in the dharmatā of unceasing play.
The dhātu of wisdom, the transcendent state,
lacks attachment, the nature of grasping.

Since it is nonconceptual, it is beyond speech and thought.
For example, like a magic display in the sky,
it is said to be free from the Dharma of expression.

The dharmadhātu is completely pervaded by the five lights.
Impartial and unbroken,
lacking interior or exterior, vast,
and pure like a stainless crystal ball,
it is said to appear but lacks any nature.
Like a moon in water, an illusion, or a mirage,
though it is not nonexistent,
it also is not existent,
because it is beyond both existence and nonexistence. [177a]

There is no memory in the mind of the realized.
The essence of vidyā is nonarising.
The nature of appearances is ceaseless.
The characteristic of vidyā is insubstantial.
The result of vidyā is unfabricated.
The kāya of vidyā is said to be threefold.
The speech of vidyā is analytical.
The mind of vidyā is understanding.

The qualities of vidyā are inexhaustible.
The activity of vidyā accomplishes a variety.
Those characteristics are unchanging
and not different, being one thing.

I came before the buddhas
and am without the corrupting phenomena of subject and object.

When ceaselessness arises in experience,
realization arises in one's continuum.
When the sublime ones who see pristine consciousness
recognize the meaning of the absence of good and bad
in the pristine consciousness of the empty billion worlds
that is totally encompassing and free of partiality,
[they recognize] the dharmatā that has never been contrived.
The five lights arise ceaselessly;
self-originated pristine consciousness arises in that.
Naturally perfect pristine consciousness is impartial.
Nonabiding pristine consciousness lacks interior or exterior.
Empty pristine consciousness is insubstantial.
The mirror-like pristine consciousness is nonconceptual.

The pristine consciousness of uniformity is neither large nor small.

[177b]

The discriminating pristine consciousness manifests distinctly.

The pristine consciousness of successful activity brings [activities] to completion.

Self-originated pristine consciousness cannot be sought.

Why? If it could be sought,

self-originated pristine consciousness would be totally false.

The pristine consciousness of vidyā cannot be meditated.

Why? If it could be meditated,

the pristine consciousness of vidyā would be totally false.

After the pristine consciousness of vidyā arises on its own,
it is naturally perfect without being sought.

If the meaning of self-originated pristine consciousness is seen,
it is completely accomplished without being accomplished.

If the kāyas of the light of vidyā are seen,
all Dharmas manifest to oneself.

In the immense vastness of supreme pristine consciousness,
the five lights arise, clear and pure.

The five lights are seen as nondual.

The individual characteristics of buddhas and sentient beings
are wholly pervaded by great pristine consciousness.

All buddhas of the ten directions
are the hearers of the meaning of vidyā.

Though the different vehicles are beyond concepts,
there is no more than one vehicle if pristine consciousness is realized.

If the five lights are seen, buddhahood is attained.

If it is attained, nothing is attained.

Pure pristine consciousness is free from positions.

Empty vidyā is free from objects. [178a]

Also, the transcendent state of all buddhas
comes from my vidyā itself.

My body does not change.

My speech is not contrived.

My mind is unmoving.

My deeds are astonishing.

My play is beyond limits.

My blessings are unconditioned.

My power destroys worlds.

There is nothing in me to be called “I”—
since there is no identity or parts in me,

how can there be conceptual grasping?
One's continuum is bound by conceptual clinging;
the five lights manifest from emptiness

in order to liberate one from that clinging.
There is no grasping to the light that is free from attachment.
Further, if the vidyā that realizes that
slips into an extreme, it falls.

In the inseparable dhātu
there is no concept of good, bad, rejecting, or accepting,
because of being pervaded by the five inseparable lights.
There are no characteristics of birth and death;
the kāya that pervades without being nonexistent
arises in oneself inseparably.

Self-appearances play in the conduct of the method
and in the conduct of undivided equality.

Unfabricated pristine consciousness arises from
the depths of the unconditioned dimension. [178b]

The vidyā that is not sought dwells
in the dharmatā that lacks conceptual grasping.

In the tenets of the Great Perfection,
one is perfect, two are perfect, and all are perfect.

The extreme of existence is perfect; the extreme of nonexistence is
perfect.

The extreme of permanence is perfect; the extreme of annihilation is
perfect.

Being is perfect; nonbeing is perfect.

Therefore, it is called 'perfect.'

The vast dharmatā of the Great Perfection
is surpassed by nothing; it is alone.

This cannot be indicated with words.

The great, self-originated maṇḍala
is said to be the sublime, unchanging maṇḍala.

It is unceasing, great play.

Since there is nothing else higher than that,
it is the utterly pure, secret maṇḍala.

Pristine consciousness is bound through being grasped by one who
grasps.

If grasping is relinquished, the self-originated is attained.

Therefore, pure vision is pristine consciousness.

In the dharmatā that is free from signs,
where can there be conduct endowed with attachment?

Ultimately, wisdom is unwritten.
The real is obtained through wisdom.
The infinite appearances of the dharmatā of peace
are the ultimate experience of utterly pure wisdom.
Diverse wisdom arises as anything at all. [179a]
Nonconceptual wisdom is liberated in its own place.
Nongrasping wisdom manifests in space.
The wisdom of vidyā collects in the dhātu.
The wisdom equal with space is gathered into one.
The wisdom of the body is changeless.
The wisdom of speech is ceaseless.
The wisdom of mind is nonconceptual.
The wisdom of qualities is realized in every way.
The wisdom of activities is effortless.
Swift wisdom is unimpeded.
Ripening wisdom is unimpaired.
Vast wisdom lacks center or periphery.
Profound wisdom is unfathomably deep.
Subtle wisdom is imperceptible.
Pervading wisdom is impartial.
The wisdom of emptiness is indemonstrable.
The wisdom of clarity is stainless.
The wisdom of the past is free from words.
The wisdom of the present is indemonstrable.
The wisdom of the future does not exist as an object.
The wisdom of vidyā is nondual.
The wisdom of pristine consciousness is totally clear.
The wisdom of light is unbroken.
The wisdom of the expanse is partless.
The wisdom of the elements apprehends characteristics.
The wisdom of earth is the example of natural perfection.
The wisdom of water is the example of mind. [179b]

The wisdom of fire is the example of wisdom.
The wisdom of air is the example of pristine consciousness.
The wisdom of space is the example of the dhatū.
The wisdom of collecting collects into the dhātu.
The wisdom of movement moves into space.
The wisdom of analysis analyzes the meaning.
The wisdom free of thought is nonconceptual.
The wisdom free of mind appears in the field.
The wisdom free of the intellect is separate from the field.
The wisdom of the lamps is all-encompassing.

The wisdom that aggregates is great bliss.
The wisdom that lacks a cause is the great result.
The wisdom of substantiality is nonconceptual.⁹⁷⁰
The wisdom of signs is free from phenomena.
The wisdom of the ultimate cannot be apprehended.
The wisdom of the relative includes everything.
Wisdom is without grasping.
In the same way, the nonconceptual wisdoms
are ultimately experienced without ceasing.
Those great wisdoms
are without grasping and free from bias.
They are vast, without periphery or center,
nonconceptual, and without identification.
They are beyond the extremes of permanence and annihilation.
Neither going beyond nor not going beyond means
not dwelling in limitation and bias.”

Having said the preceding, the teacher was joyful. [180a]
The retinue comprehended utter purity,
realized the dimension of vidyā equal to space,
experienced the space of nonconceptuality,
and understood the object without attachment and aversion.

⁹⁷⁰. Alternately, “the initial wisdom is undisturbed” occurs. One should investigate.

71. DEMONSTRATING THE SIGNS

AGAIN, GUHYAPATI made a request:

“Oh teacher Vajradhara,
pristine consciousness is a great appearance
for us, the devoted retinue.
Please teach us, the devoted retinue,
the measure of seeing the great appearance
of pristine consciousness with the wisdoms.
Please explain this to the devoted retinue.”

Once again he replied:

“Oh Guhyapati, listen!
Keep my teachings properly in your mind.
Clear away the mental concepts of signs.
Destroy the māra of conceptual distractions.
Clear away the obstacles of distracting activities.
Mount the horse of unchanging vidyā.
Continuously look at the utterly pure light.
The teacher shows the great meaning with words.
The measure of seeing the king of the great meaning
should be rightly taken with this:
if one remains alone, bliss will be attained
because one’s appearances arise as companions. [180b]
The external is harmonious to the mind
because of never being separated from that itself.
There will never be clinging and attachment
because of progressing to one’s own stage.

There will not be speculation about anything
because one’s goal is attained.
One feels as light as a cotton ball
because insects and parasites scatter.”

Since he said this, realization arose in Guhyapati. Guhyapati made a request:
“Oh great teacher! Please teach us the signs that precede realization.”

Again, the teacher replied: “Oh friends, listen! Listen properly to my explanation of the unmistakable definitive meaning. This is the way to take the measure of attaining the transcendent state of the buddhas. Endowed with bliss, free of clinging to this world, all appearances arise as light. The clusters of kāyas arise ceaselessly in the lights. The body that is free of grasping is blissful. One’s consciousness becomes one-pointed. Consciousness is naturally at ease. Consciousness is undistracted. [181a] Consciousness does not engage in other things. Consciousness is realized to be nothing whatsoever. Consciousness is unchanging. Consciousness is unceasingly clear. Consciousness arises as nonconceptual. Consciousness is self-liberated without grasping; grasping to external and internal phenomena is minor, and there is no attachment or clinging to the body.

“If one possesses those signs that precede realization, one will be liberated without impediment in the appearances of pristine consciousness. Son of a good family, after one’s nirvāṇa, light, sounds, bone relics, relics, earthquakes, and so on occur, buddhas and bodhisattvas also pay homage to one, and so on. One is befriended by nonhumans who never part from one. After it is seen that the universe is filled with light, grasping does not arise in oneself. One recognizes that light as one’s own. One’s lack of desire to associate with humans is the sign of the arising of one’s own appearances. Going to a mountain cave is the sign of acquiring the transcendent state of buddhahood. [181b] Freedom from activities of the world is seeing appearances with impartiality.

“If signs like this do not occur, and one uses mere rhetoric and becomes like a madman without deep realization, since the māra of obstacles will arise, one must offer huge gaṇapūjas and practice. Otherwise, if one’s mindfulness declines, since it is a sign that the appearances have not been seen, one should do the repelling rites of the three roots.

“If a prediction of the ḍākinīs occurs, since it is a sign of the experiential view, focus on the transcendent state. If signs like those occur, it is a sign of reaching the measure of the transcendent state.”

72. SUMMARIZING THE DOOR OF THE METHOD

NEXT, GUHYAPATI made a request:

“Oh Bhagavān Vajradhara,
please teach us, the devoted retinue,
the maṇḍala of method.”

Again the teacher replied:

“Oh Guhyapati, listen!
Keep my teaching properly in your mind.
The teaching of the maṇḍala of the method is
the display of the utterly pure mind. [182a]
Since secret mantra has the nature of method,
remain in the method and practice it.
Method is the path of all secret mantra.
Utterly pure dharmatā rests in the method.
That absence of movement of the mind
in the clear maṇḍala of vidyā
is said to be the supreme maṇḍala of method.
The five elements themselves are the body of method.
The five great elements are the field of method.
The production of diversity is the speech of method.
Nonconceptuality is the mind of method.
Seeing that state is the path of method.
The method itself is the meaning of unceasing dharmatā
that never moves from the utterly pure stage,
and it is the ultimate samādhi that attains

the stage of seeing the truth,
explained to be the great maṇḍala of method.

The attainment of the king of pristine consciousness
is the uniform maṇḍala of method.
When free from signified phenomena,
the method itself is the Great Perfection.

The divisions of method include
the method of protecting all,
the method of the supporting path,
the method of entering activities,
the method of freeing migrating beings,
the method of realizing the path, [182b]
and the method of understanding the result.
There is the method of the mother, wisdom,
and the method of secret pristine consciousness.
There is the method of the supreme example
and the method of the utterly pure meaning.
There is the method of the mother of the lamps
and the method of the kāya equal to space.
There is the method of examining
and the method of the intrinsically clear result.
There is the method of the absence of emptiness
and the method of the natural secret.

Amazing!

The maṇḍala of utterly pure mind is
the sign of compassion, the rising moon.
The moon of method arises as a kāya
in the precious jewel of the body,
enjoyed in the space of the self-originated meaning.
All that appears is ultimately perfect in pristine consciousness.
The diversity emanates in the utterly pure meaning.

The universe and beings manifest in the kāya of the bindu,
manifesting as light on the pure path.
Everything is included in the state of vidyā.
Everything⁹⁷¹ is perfect in the essence of secret mantra.
Rays of light shine on the empty path.
Pristine consciousness is born from various forms.
The magic display arises from the state of nonarising.
Likewise, where can a tainted phenomenon exist
in the true meaning of pristine consciousness?
Where can a grasping mind exist
in the meaning of signs and the vajra? [183a]
The pristine consciousness of emptiness is beyond objects
in the infinitely deep uniformity.

Mind and pristine consciousness are evenly mingled.
The method of liberation from that
is that since the mind has the nature of being a taint,

it is never free from taints.
Diversity arises from the mind.
Through the nature of diversity being single,
there is nirvāṇa in the dimension of vidyā.

Amazing!

Tainted phenomena are pure from the start
in the nature of pure pristine consciousness.
There is neither clarity nor obscurity in pure phenomena.
There is neither arising nor ceasing for empty phenomena.
There is neither accepting nor rejecting in the method of clarity.
In actuality, there is nothing beyond pristine consciousness.
There is no change in the meaning of vajra.
There is nothing to purify on the stage of purity.

There is no abiding in the empty field.
Perfect buddhahood is just like that.
The luminous, empty maṇḍala
arises without attachment on the path of purity.
Like the knots of a snake,
nongrasping liberation is brought to its own place
in the state of great self-liberation.
Luminosity governs the body of method.
Wisdom plays in the method of pristine consciousness.
Pure pristine consciousness is excellent moonlight. [183b]
The luminosity from the dimension of method
dissolves nondually into the dimension of wisdom.
The kāya arises from inside of the lamps,
dissolving, utterly pure, into the dimension of space.
The light shining from the center of the heart
shines on the vajra path.
Since fire blazes from the maṇḍala of traces,
it burns the mind that produces traces.
After the signs have arisen from the empty interior,
they visibly manifest in the field of delusion.

Amazing!

Wisdom is obscured by the sheath of traces;
without remaining in the sheath, pristine consciousness arrives at its
own place.
For example, it is like a snake shedding its skin.
The pristine consciousness that does not abide in a sheath flies through
space.
The essence of vidyā is obscured by a sheath.

The secret sign is the absence of day and night.

There is nothing to analyze at all in the method of pristine consciousness.

The kāya of the method of pristine consciousness reaches the end of the paths and stages.

The intrinsic great bliss that is not attached to anything at all is stirred by unimpeded wind and vanishes.

The fire that comes from unimpeded air incinerates everything.

The fire comes from itself and spreads beyond its own place.

Water comes from that [fire], gathering everything into a single state.

[184a]

Emanations emanate from that [water], remaining the same without moving.

Wisdom from the secret treasury appears as the five seeds.

The five appearances liberated from the objects of the five doors are complete and clear in the manner of unconstructed beauty.

I explain the blissful dharmatā that exists in the heart of all.

The play of Samantabhadra is enjoyed inseparably with the method, the perfection of method on the stage of nonattachment.

The method itself is perfected without arising or ceasing.

Since there are no words or methods, the body of method is experienced.

Pure nonarising is displayed in the speech of the method.

Self-liberation without grasping is apprehended in the mind of the method.

There is no regret or weariness at all in the utterly pure method.”

971. Also, transcendent state.

73. ABANDONING THE COARSE AND SUBTLE TAINTS

AGAIN, GUHYAPATI made a request: “Oh Bhagavān Vajradhara! Please teach the utterly pure meaning to us, the devoted retinue.”

Once again came the reply:

“Oh Vajrapāṇi, listen!

Keep my teaching properly in your mind.

The utterly pure Dharma is free from a self, [184b]

free from the extremes of the taints

of afflicted minds, and so on.

The kāya free from triadic differentiation

is realized to be free from going and coming.

The Dharma is free from the trio of stains.

Where can there be buddhas and sentient beings?

The Dharma is free from the five subtle and coarse taints.

Where can there be differentiation and multiplicity?

Though those who are bound by the four taints

will not have final liberation,

if those sentient beings with coarse concepts

wish to see the utterly pure meaning, they must

listen to my transmission of the teachings,

look at the object, my dharmatā,

and enter my true path.

Those with subtle and coarse taints,

look at the five pure pristine consciousnesses!

Those bound by the first coarse or subtle taint,

look at me, the king of vidyā!

Those bound by tainted objects,

likewise, look at the field of the space!

Those bound by mental grasping,

look at the lamp of the utterly pure meaning!

Those who are encased by the seal of the four extremes,

look at the kāya pure of taints!

Those who have entered the excellent path,

look at this king of tantras! [185a]
The [utterly pure Dharma] is eloquently explained.

Amazing!

Look at that great dharmakāya free from extremes,
the kāya of the immaculate crystal!

The dharmakāya pure of extremes, the kāya that removes darkness,
is like an immaculate lamp that dispels the dark.

Like a jewel that removes the darkness from the bottom of the sea,
the four fires of vidyā remove the darkness of the four extremes
and the five subtle and coarse taints from the depths of the traces.

The pristine consciousness free from sixfold grasping
comprehends utter purity without grasping an identity.

It arises without anything manifesting or a cause of manifestation.

There is no attachment to a dependent dharmatā.

The pristine consciousness without attachment is gathered into the
dhatū.

Like the absence of birth and death in the empty vajrakāya,
it is said there is neither clarity nor obscuration in the kāya of vidyā.
Dharma and adharma are evenly mixed.

Therefore, it is asserted there is dharmatā and dharmin.

Since dharmatā does not exist, where can the dharmin exist?

Nonarising dharmatā is said to be the core.

The field of dharmin is said to be a collector of traces.

Dharmatā is said to be absent through the buildup of traces. [185b]

Traces have not existed from the beginning in utterly pure Dharma.

If traces exist, the lamps would be nonexistent.

Because there are no coarse or subtle taints in the field of the lamps,
the appearances of pristine consciousness are pure from the start,
uncovered by the coarse and subtle taints.

[The appearances of pristine consciousness] are visible in the field of
the lamps.

Appearances (which do not come from the mind)

and dharmatā (which comes from oneself)

are not pervaded by deluded thoughts.

The phenomena of the second taint
are free from the appearance side.

Amazing! The secret conduct of engaging in deeds
is the heart of the domain of secret mantra.

The stainless white moon

is the equivalent example of removing darkness.

The one who practices the method of secret mantra
emanates, utterly pure, from the body of method.

Further, for freedom from the third taint,
tainted action is collected
in the dimension of the five deeds of secret mantra.
The qualities of buddhadeeds
are recognized to be self-liberated without attachment,
liberated from phenomena without grasping,
liberated from phenomena of clinging,
and liberated from the domain of the right path. [186a]

The dharmatā of subtle taints also
lacks the taints of mental diversity.

The immaculate dharmakāya
does not fall into one-sided grasping;
though appearing as sides and grasping,
it is gathered into the dimension of great bliss.
The intrinsic state of the pristine consciousness of existence
is perfect in the space of mother emptiness.

The perfect, secret maṇḍala
is naturally perfect in the center of the heart [*citta*].
The light shining from the heart [*thugs*]
is also realized in the dhātu that is beyond the heart.

Further, body, speech, and mind
are said to be nothing other than the victor himself.
However, the qualities of body and speech are not the victor;
these are signifiers for body, speech, and mind.
There can be no liberation where there are signifiers.
Therefore, the victor is beyond the body.

The utterly pure vajrakāya
also dwells on the stage of acquiring certainty,
utterly pure nirvāṇa on the stage of decisive pristine consciousness.
Nirvāṇa itself is free from prior illustrative examples
and does not dwell in prior comparisons.
If there is no prior example and no illustration,
the major and minor marks will not be kāyas in the field.
The buddhakāya cannot be illustrated verbally.
The appearances obscured by darkness [186b]
are clear appearances once darkness is removed.

There is no pristine consciousness in the daytime.
Appearances manifest in the nighttime.

There is nothing substantial in the substantial.

There is no emptiness in emptiness.
If emptiness exists, it would be a void.
When there is no stirring from clarity,
there is freedom from empty or substantial phenomena.
If there were empty or substantial phenomena,
pristine consciousness could not exist in the field.
The pristine consciousness of examination is an illustrated example,
said to be free from the fourth taint.
There is no attachment in the mind of desire.
If there is attachment, it is desire.

Signs are produced in dependence on otherness,
because the empty is empty of signs.
The immaculately pure object
also dwells on the stage by being free from objects.

Though the phenomena of actual stages and paths do not exist,
paths and stages appear as objects of grasping.
The convention of progress is divorced from phenomena.
Phenomena are the suffering of saṃsāra.
If one abandons phenomena, bliss is obtained.

Because the example and meaning exist for something,
the example itself is held to be buddhahood.
Rely on the example and truly experience the meaning.
Though experienced, it will never change. [187a]

All phenomena exist and do not exist:
because they exist, pristine consciousness actually appears;
because they do not exist, there is freedom from the objects of
saṃsāra.

Liberation itself bears the meaning of seeing pristine consciousness;
beyond that, it will not be⁹⁷² known.
For example, like all actions taken
by an illusory person,
the mental factors that collect diversity
naturally arise as a field of affliction

from the maṇḍala of utterly pure vidyā.
Since one is not overcome by them,
vidyā can be apprehended in the vista of the sky.

The king of utterly pure pristine consciousness
must be cultivated again and again, and brought to culmination.
Realization and nonrealization are paths of verbal signification.
If one remains on such a path, pristine consciousness will not be seen.
In pristine consciousness itself there are neither words nor grasping;
the dharmatā free from grasping is displayed to all.
Vast play arises from the utterly pure mind.
The king of the elements is evenly mixed with words,
displayed in the unparalleled, sole, unique mind.
Wisdom is seen distinctly with play;
seeing cannot be illustrated through example. [187b]
The example and pristine consciousness do not exist on one side.
Pristine consciousness cannot be seen by grasping to one side.
Ultimate bliss does not exist because of coarse and subtle taints.
Utterly pure Dharma practice cannot be attained through realization.
The desire for bliss turns its back on bliss.

Likewise, where can view and meditation be attained by the desire for
view and meditation?
If pristine consciousness is free from taints, ultimate bliss is attained.
Therefore, one must abandon both coarse and subtle taints.”

972. Also, “asserted.”

74. THE DIVISIONS OF THE THREE KĀYAS

NEXT, GUHYAPATI made a request: “Oh Compassionate Bhagavān, please teach us, the devoted retinue, and the ḍākinīs, the divisions of dharmakāya, sambhogakāya, and nirmāṇakāya.”

After that, the bhagavān, the master of great strength, replied as follows: “Oh gathered assembly, listen! I shall explain the extensive branches of the method. Listen properly. [188b] There are inconceivable kāyas. When summarized, there are three. If it is asked what are they, they are the dharmakāya beyond signified objects, the sambhogakāya beyond apprehended objects, and the nirmāṇakāya beyond objects of attachment.

“Further, there are also three divisions in the dharmakāya: the dharmakāya of the dharmakāya, the sambhogakāya of the dharmakāya, and the nirmāṇakāya of the dharmakāya.

“Now then, the dharmakāya of the dharmakāya is the dharma of vidyā appearing in the field. The kāya is the unceasing nature of vidyā. The sambhogakāya of the dharmakāya is the five lights. The nirmāṇakāya of the dharmakāya is the unimpeded visual sense organ. The field of the dharmakāya is the pure sky. The location of the dharmakāya is the heart center. The path of the dharmakāya is the crystal tube.

“There are three divisions in the sambhogakāya: the dharmakāya of the sambhogakāya, the sambhogakāya of the sambhogakāya, and the nirmāṇakāya of the sambhogakāya.

“Now then, the dharmakāya of the sambhogakāya is vividly present as the unceasing appearance of the five pristine consciousnesses. [188b] The sambhogakāya of the sambhogakāya is the five-colored bindu along with the path. The nirmāṇakāya of the sambhogakāya is the consciousness of the five sense gates arising with respect to objects. The location of the sambhogakāya is the avadhuti. The path of the sambhogakāya is the right carotid artery. The appearance of the sambhogakāya arises as fivefold.

“There are also three divisions in the nirmāṇakāya: the dharmakāya of the nirmāṇakāya, the sambhogakāya of the nirmāṇakāya, and the nirmāṇakāya of the nirmāṇakāya. They are as follows: The dharmakāya of the nirmāṇakāya is the two lamps. The sambhogakāya of the nirmāṇakāya is seeing the five kāyas. The nirmāṇakāya of the nirmāṇakāya arises as the five afflictions. The location of the nirmāṇakāya is the brain. The path of the nirmāṇakāya is the eyes. The

domain of the *nirmāṇakāya* is deluded appearances.

“As such, all the *kāyas* should be understood to bear the nature of the *dhātu*. All *dhātus* should be understood to be ornamented and permeated with *kāyas*. Within each of those *kāyas* are countless shapes of *kāyas*.

“The brief explanation is as follows: [189a] The mind is called the ‘stainless *kāya*’; it gathers objects and apprehends objects in direct perception. The so-called *kāya* of the domain of experience is the one which does not see its own meaning. Those are the ancillary *kāyas* of the *nirmāṇakāya*.

“The ancillary *kāyas* of the *sambhogakāya* are the *kāya* of form, the *kāya* of sound, the *kāya* of smell, the *kāya* of taste, and the *kāya* of touch. That is the *nirmāṇakāya* of the *sambhogakāya*.

“The *nirmāṇakāya* of the *dharmakāya* is the *kāya* of the eye, the *kāya* of the ear, the *kāya* of appearances, the *kāya* of the tongue, the *kāya* of the body, and the *kāya* of the mind. That is the *nirmāṇakāya* of the *dharmakāya*.

“In the same way, having entered into the light of the *kāya*, it is displayed in the rays of speech. Pure rays shine into the ten directions through speech. Also, on each ray of speech there are countless secondary emanations.”

75. THE CONCISE INDEX OF THE EMPOWERMENT

AGAIN, GUHYAPATI made a request:

“Oh compassionate Bhagavān,
the division of the three kāyas being so,
please teach us followers
the system of the concise index of the empowerment.” [189b]

Again came the reply:

“Oh Vajrapāṇi, listen!
Those who wish to know dharmatā,
listen properly to the concise index of the empowerment.
The divisions of empowerment include
the empowerment that illustrates dharmatā
and the empowerment of perfect activities.
The concise index for the word and the reply include
the word empowerment that shows the meaning
and the reply to the words of the empowerment.

The location of the empowerment, the enjoyments,
the objects of the empowerment, and the method of conferral
are taught for the purpose of the less intelligent.
Of what use is the illustrative empowerment
for yogis with right knowledge?
The realization of seeing is the supreme empowerment.
Confer the empowerment with substances and meanings
to sentient beings who lack understanding.

The stages of this are as follows:
In order to uproot the outer elements,
the multicolored silk tiara
is tied to a fortunate disciple.

Also, the deity and the essence mantra is explained.
Three kinds of deities are explained,

explained through three families:
the fundamental vajra deity,
the deity of activities, and the deity of karmas.
The three kāyas are attained through focusing on the three deities.

[190a]

To focus on the essence mantra, it is

Om vajrasattva.

This is the essence mantra of Vajrasattva.⁹⁷³

Hṛdaya padma heruka

is the essence mantra of karmas.

Om vajrapāṇi hum phaṭ

is the essence mantra of the deity of activities.⁹⁷⁴

Through reciting those, one's samādhi is clear
and one will reach the end of the utterly pure paths and stages.

The stages are mounted with a single samādhi.

One arrives in the dhātu of Akṣobhyavajra.

That is the concise index of the empowerment.

The extensive explanation of the divisions include
the vase empowerment of the dhātu of space,
the vajra empowerment of the coronation of the method of the victors,
the empowerment of the seven precious things of the realm,

the empowerment of the wheel of eight precious substances,
and the empowerment of the secret vajra and padma.

Those are also naturally perfect in the basis.

The conferral of the empowerment of the vase of the dhātu of space,
impressing vidyā with the seal of the dhātu,
is called the 'empowerment of the vase of the dhātu of space'
because it is naturally perfect in the basis.

The empowerment of the coronation of the method of the victors
also exists by being naturally perfect in the basis. [190b]

For example, stability is attained by conferring the coronation
from the crown of the head of one of royal caste.

Since the empowerment is conferred upon the child of a good family,
because the basis is impressed with the seal of appearances,
it is called the 'method of the victors.'

The seven precious things of the realm
are also naturally perfect in the basis.

Because the seven substances are naturally perfected
in the originally pure maṇḍala of the jina,

‘the seven precious things of the realm’

are praised by all victors.

For example, this is like a ripe fruit,

because [the seven precious things] are the pith of everything by
nature.

Just as all sentient beings are satisfied,

through conferring the empowerment of the pure realm,

all will attain the result.

Thus, the conferral of the empowerment of the seven precious things
of the realm was explained.

Further, because the empowerment of the eight precious substances
is naturally perfect in the basis,

the empowerment of the eight precious substances should be
conferred.

Because the wheel rotates

in someone’s natural appearances,

the eight auspicious substances are explained as an empowerment to
confer.

For example, it is like the source of light rays

in the heart of the sun,

the eight substances of auspicious qualities [191a]

become a pure vision seen in the conferral of empowerment.

The supreme empowerments of the vajra and padma

are very secret and should be concealed.

Those who have been conferred all those empowerments
should obtain the empowerment of utter purity.

There are three topics in the empowerment of utter purity:

outer, inner, and secret.

The outer is the conferral of great play.

The inner is the conferral of the field of vidyā.

The secret is the explanation of the introduction.

There are four topics in the outer empowerment.

Further, those are outer, inner, secret, and fully perfect.

The outer of the outer

depends on the precious substances.

The inner of the outer

confers all that appears as play.

The secret of the outer

confers the empowerment in meanings and words.

The fully perfect of the outer
confers the empowerment of everything as vidyā.

The explanation of the four topics of the inner empowerment
is said to be outer, inner, secret,
and likewise, fully perfect.

That is also explained as follows.

The outer of the inner is asserted in the following way:

because it conquers signification, [191b]

the empowerment of the mudrā of the sign of the doctrine should be
conferred.

The inner of the inner is like this:

in order to complete the accomplishment,

the empowerment of the essence mantra and the deity is conferred.

The secret of the inner is held to be as follows:

in order for the father and mother to unite,

the empowerment of bodhicitta should be conferred.

The fully perfect of the inner is as follows:

in order to decimate ignorance,

the empowerment of the lamp of vidyā should be conferred.

The explanation of the four topics of the secret empowerment
is the explanation of the outer, inner,
secret, and fully perfect.

The outer of the secret is as follows:

the trio of example, meaning, and sign.

Because the five lights clearly exist,

the empowerment of the crystal and the kāya should be conferred.

The inner of the secret is as follows:

in order to bring the twenty-one types of capacity to culmination,

one should confer the empowerment of the twenty oral instructions.

The secret of the secret is as follows:

for the purpose of pure practice,

one should confer the seven methods of equipoise.

The fully perfect of the secret is as follows:

because the secret pristine consciousness exists,

the empowerment of the lamp of vidyā should be conferred. [192a]

In that way, the aspects of empowerment
should be conferred in stages.”

973. The fundamental deity.

974. Vajrapāṇi.

76. THE TRANSCENDENT STATE OF THE SELF-LIBERATION OF SIGNIFIERS

AGAIN, GUHYAPATI made a request:

“Oh Bhagavān Vajradhara,
the concise index of the empowerment being so,
please teach us, the devoted retinue,
the self-liberation of signifiers.”

Once again came the reply:

“Oh Guhyapati, listen!
Hold my teaching properly in your mind.
It is very difficult for you to understand
the transcendent state of the self-liberation of signifiers.
Listen to my teaching in the state of utter purity.
Though the seed of buddhahood, as many as there are infinite
particles,
is spread throughout the ten directions,
there is no increase or decrease in the seed itself.
Likewise, the stage of realization of self-liberation,
free from increasing or decreasing phenomena,
is the transcendent state of the self-liberation of signifiers.
For example, like ice forming on a lake,
unbroken and naturally perfected,
so too is the transcendent state of the self-liberation of signifiers.

[192b]

For example, it is like staying near a lake,
one arrives at this vicinity without training on paths and stages.

Lose vidyā in the dimension of emptiness;
if it is lost, it is the supreme attainment.
Lose the dharmatā of appearances and emptiness
in the palace of the mind of realization;
since it is lost, it gathers into the space of pristine consciousness.
Since it is acquired, it is equal with the vajrakāya.

Pure pristine consciousness arises as light
in the experiential range of great emptiness,
in reality, the experience of unceasing appearances of light.
For example, like a sword with many edges,
the empty, self-purifying dharmatā
transcends to its own place without grasping.
The mirror of self-arisen dharmatā
is attained without the concept of nongrasping.
The nonconceptuality that self-arose from the empty and clear vajra
maṇḍala
is pellucid in the utterly pure maṇḍala that illuminates everything,
free from the extremes of fabricated grasping.
There is no personal desire for phenomena free from extremes.
It is understood that personal desire does not arise from oneself.
The transcendent state of the self-liberation of signifiers
is free from the one-sided realization of clarity,
liberated in its own place without grasping.
The truth is seen because of nonconceptuality.
Therefore, phenomena of activity are pure from the start
in the self-liberation of signifiers, [193a]
experiencing phenomena that have been produced and are being
produced.
The transcendent state of the buddhas is self-liberated.
Purified of darkness, one should look very clearly
from the pure side.
Though one does not see the utterly pure meaning,

if seen, the transcendent state of self-liberation is attained.

This pinnacle of all views
is explained to be Ati, the Great Perfection.
The meaning of opening a vast space
should be understood to be like space.
The meaning of the unfathomable depths of the ocean
is equivalent with the depth of the ocean.
The meaning of the juncture of light rays of clarity
is understood as the disc of the sun.
Because of being liberated from the extreme of conceptuality,
it is said to be the king of secret mantra.
Since the meaning of the transcendent state of the self-liberation of
signifiers is attained,
the luminosity of pristine consciousness manifests secretly.
This great vehicle, like the sun rising in the sky,

is said to have always been free from the darkness of extremes.

Apart from the transcendent state of the dharmatā of the self-liberation of signifiers,
free from phenomena of grasping, there is no object of meditation.
The self-grasping of blissful attachment⁹⁷⁵ to meditation is suffering.
[193b]

If one always sees, meditation has no place.

Where can the self-liberated signifier of nonmeditation be seen
nonconceptually?

The vast, naturally perfect, inseparable bindu and dhātu
are not a result of a creation stage—they are precious pristine
consciousness.

Without a completion stage, it is the great stage of awakening.

Since there is nothing to do, the naturally perfected bindu is great.

Since saṃsāra does not exist, nirvāṇa is great bliss,
a great, unequalled vajra maṇḍala.

The pristine consciousness that is great in that way is similarly present
in all,

an intrinsic attribute that has always been present without being
accomplished.

Without being sought, the pure dhātu is directly perceived;
without aspiration, great bliss is perfect in the mind;
without abandoning conditioned phenomena, there is abandonment.

All phenomena are perfected in and permeate oneself.

Free from phenomena to abandon, there is nothing to abandon.

Since an abandoner also cannot be perceived, how can there be an
object to be abandoned?

Since the kāya of perfect Dharma and vidyā

is not appropriated and is totally free from grasping,

Vajrasattva is equally great in the three times.

The pristine consciousness of Vajrasattva is displayed to all;

the inconceivable display does not encounter limits, [194a]

does not decrease in the dhātu, is realized as the state of dharmatā,
and removes the extremes of the words ‘realization’ and
‘nonrealization.’

If there is no distraction in the meaning of self-liberated signifiers,
free from apprehended objects, there is no stable ground.

If the object and grasping do not exist, it is the power of the bliss of
awakening.

Whoever enters into the potentiality of power and samādhi

will fall into deviations and obscurations, and there will be no bliss of

awakening.

The self-liberated signifier of the utterly pure truth
is having no attachment to anything and not remaining one-sided.

Remaining and samādhi are causes of obscuration to awakening;
since they are apprehended as cause and result, they become signified
objects.

Therefore, since the path was not encountered, become familiar with
one's mind.

Utter purity is not met on the path of emptiness.

Through pristine consciousness arising on the path of light,
pristine consciousness is luminous on the path of seeing.

The absence of grasping to the path of nonconceptuality is liberated in
its own place.

Since that transcendent state of the self-liberation of signifiers is
attained,

bindus are inseparable on the secret path.

Wisdom does not diminish in the path of the lamps.

There are no buddhas and sentient beings on the right path. [194b]

Where can darkness exist in the path of the kāyas?

Where can good and bad exist on the path of pristine consciousness?

Where can there be deluded appearances in the path of the elements?

Where can there be emanation and gathering on the path of diversity?

Where can there be afflictions on the path of vidyā?

Where can there be a cause in the path of the result?

Where can there be annihilation on the path of permanence?

Where can there be permanence on the path of annihilation?

Likewise, in the dharmatā of the self-liberation of the signifier,
it is said that there is no intellectual dharmatā.

Further, the essential meaning of awakening

is seen with this king of secret mantra,

but [the meaning] is not seen by inferior vehicles.

Since it is seen, it is explained as the essence of the dharmakāya.

Realization is explained as the essence of natural perfection.

Recognition is explained as the essence of the nirmāṇakāya.

Understanding is explained as the essence of the sambhogakāya.

The dharmatā of understanding and seeing

is also said to be unobstructed.

Amazing! Like a precious gem,

the treasury of bliss is attained in the stainless treasure.

The seal of bliss is impressed on the empty field.

The seal of clarity is impressed on the state of bliss.
The seal of the kāyas is impressed on the dhātu of clarity. [195a]
The kāyas truly gather into the vajradhātu.
Bliss is displayed in the dhātu of emptiness.
Emptiness moves into the space of bliss.
Clarity dissolves into the state of compassion.
Dissolution is liberated into the utterly pure dhātu.
Liberation goes to culmination.
One enters the vajra path because of conceptuality;
that is gathered into the vidyākāya.
The extremes are gathered into the state of self-liberation.
Self-liberation appears in the field of dharmatā.
Appearances are experienced in the boundaries of space.
The boundary of space enters into the path of the vajra.
There is no separation in the path of the vajra.
Uniform space is gathered into the vajrakāya.
The vajrakāya dissolves into the dhātu.
Dissolution itself never reverts—
it is not a fabricated antidote.”

975. TN: Reading *med pa* as a misspelling of *bde ba*, following Tsamdrak.

77. THE ABSENCE OF PATHS AND STAGES TO ACCOMPLISH

AGAIN, GUHYAPATI made a request: “Oh compassionate Bhagavān, the transcendent state of the self-liberation of signs being so, please teach the division of the stages and their measure.” [195b]

Once again, the one endowed with great compassion replied in the following way: “Oh Guhyapati, listen properly! I shall explain this properly to you. Listen without allowing your mind to be distracted by other things. Remove the three taints of the mind. Listen in unceasing vidyā.

“‘Stage’ means nondegeneration. The paths and stages are complete in a person who has seen the truth.

“Now then, the joy that arises when a person (to whom the introduction was explained first) sees the truth is the first stage: Very Joyful.

“Next, the recognition of this as their own appearances is the attainment of the second stage: Stainless.

“Next, cultivating that is mounting the third stage: Luminous.

“Next, having cultivated that, seeing light is obtaining the fourth stage: Radiant Light.

“Next, after cultivating the sight of the appearances of pristine consciousness, the pristine consciousness that is seen after all the afflictions are naturally purified is mounting the fifth stage: Difficult to Purify.

“After seeing a single kāya that emerges from the light, the kāya that one directly perceives is [196a] mounting the sixth stage: Directly Facing.

“Next, having reached the conclusion of cultivation, moving far away from the afflictions is mounting the seventh stage: Moving Far Away.

“Next, remaining without moving away from those qualities is mounting the eighth stage: Immovable.

“Next, the perfection of the qualities in that state is mounting the ninth stage: Excellent Wisdom.

“Next, having fixed one’s consciousness on the appearances of pristine consciousness, the naturally arising appearances cultivated through seeing the meaning of all dharmas like a cloud is mounting the tenth stage: Cloud of Dharma.

“Next, a person who has seen the truth through that mounts the stage without

shedding this mortal sheath. Those persons who have shed this mortal sheath mount the stage in the following way—the arising of the appearance of the clusters after deluded appearances cease is mounting the eleventh stage: Universal Illumination.

“Next, since there is no attachment to that, being uncovered by all outer and inner phenomena is the twelfth stage: the stage known as the Lotus Free from Attachment.

“Next, after a ray of pristine consciousness arises from one’s heart, the five kāyas of light in the vista of the sky present in the form of a wheel is mounting the thirteenth stage: the stage of the Great Wheel Assembly.

“Next, dwelling in the appearance of pristine consciousness is dwelling on the fourteenth stage: mounting the stage of Great Samādhi.⁹⁷⁶

“Next, the definitive attainment on the stage of natural perfection is obtaining the fifteenth stage: Holder of the Vajra.

“Next, after pristine consciousness naturally arises on the stage of original purity, the absence of anything higher is the attainment of the sixteenth stage: Highest Wisdom.

“Thus, all these sentient beings dwell in that way on the paths and stages. Therefore, though there are inconceivable sentient beings, there is nothing more than a single nature of pristine consciousness.

“There is no degeneration in so-called paths and stages. One should understand there is no need to train or progress through the paths and stages. Therefore, the intimate instruction on the lack of progress on paths and stages is the maṇḍala with clusters manifesting in oneself. One should recognize that the appearances of pristine consciousness are already perfected in oneself. One should recognize that maṇḍala is unceasing. One must always be familiar with that maṇḍala. [197a] One must recognize it and have confidence. One should fully see the suchness of the truth. One should always dwell in that. One must always bring that into the path. Recognize that which arises in one’s own field without grasping.

“Son of a good family, one must recognize that consciousness free from grasping is one’s own state. The suchness of all phenomena that comes from oneself and is seen by oneself should be recognized as bliss. The darkness of extremes should be removed. One should become expert in the suchness of the five maṇḍalas. One should comprehend the meaning of all the pristine consciousnesses. Because the five maṇḍalas of secret pristine consciousness are present in natural luminosity, one must see the truth of the Buddha. When entering the path, look at the pure sky. When knowing consciousness arises in one’s continuum, the kāyas must be recognized. When realization arises in one’s continuum, the field of vidyā must be recognized. When samādhi gains strength, the pure lamp must be recognized. [197b] When special strength arises, one must understand one should take samādhi into the path. It must be understood that there is no speculation when the kāya of vidyā is seen. When special

wisdom arises in one's continuum, the delusions of Māra must be recognized. When the conduct free from worry arises spontaneously, the side of entering into wisdom must be recognized. When emptiness pervades the field, light must be recognized. When the lamps appear in the field, the dhātu and field must be recognized.

“Oh son of a good family, listen! The measure of the transcendent state of the buddhas is the pristine consciousness of one's vidyā—unmoving wisdom, unobscured concentration, nonabiding samādhi, and the nonconceptual view due to being free from the mind that conceives of ‘I’ and ‘mine.’ The transcendent state of the buddhas is acquired from not dwelling on the meaning of that. When one's pristine consciousness self-appears, the completely nonabiding pristine consciousness is the diverse play of the body, the nonconceptual wisdom of speech, [198a] and the ceaseless transcendent state of mind. Son of a good family, when one does not dwell on the meaning of those, the transcendent state of the buddhas is acquired.

“When my pristine consciousness of the lamps appears, the path of the completely clear, unobscured appearances of pure buddhafi elds without artifice manifests without center or periphery, without sides or bias, free from multiplicity and without support, inexpressible with words, cannot be illustrated with examples, and manifesting as the pristine consciousness of one's vidyā. Unchanging pristine consciousness appears in the field. Pure, unceasing reflections manifest as the extreme of the conception of a self. Manifesting as pristine consciousness without center and periphery, the realm⁹⁷⁷ of Samantabhadra (without above or below), the essence of omniscience, the wisdom of emptiness, imprisons conceptual grasping. There is no variation in bliss. There is no confusion in dissolution. The all-encompassing has a core of pristine consciousness; total comprehension has an empty nature, endowed with special right knowledge.” [198b]

⁹⁷⁶. TN: All three canonical versions of this tantra lack a name for this stage. However, in the *Treasury of the Supreme Vehicle*, Longchenpa cites this exact passage and supplies us with the name.

⁹⁷⁷. TN: *thal ba*.

78. THE TERMINOLOGY OF THE GREAT PERFECTION

ONCE AGAIN, Guhyapati made a request:

“Oh Bhagavān Vajrasattva,
the significance of the stages being so,
please teach the terminology of the Great Perfection.”

Once again came the reply: “Oh King Vajrapāṇi, listen properly! A path does not exist. If one enters a path, there will be a great downfall. Therefore, examine the meaning of not dwelling on a path.

“It is said that the heart view of the terminology of the Great
Perfection

does not exist apart from these meanings and examples.

In the past when the king of birds did not exist,
six feathers developed inside of the egg,
like the great garuḍa soaring in the sky.

In the past when space did not exist,
the characteristic of space never existed.

In the past when dharmatā did not exist,
also the signifying name ‘dharmin’ did not exist.

In the past when buddhas did not exist,
the signifier ‘sentient being’ never existed.

In the past when nirvāṇa did not exist,
there was also no name ‘saṃsāra.’

Therefore, I am the sublime lord of
all buddhas. [199a]

I am greater than the five elements.

I am earlier than the five elements.

I developed earlier than the buddhas.

I am the body of ultimate bliss.

Everything is perfect in my body.

Everything is displayed in my speech.

Everything is realized in my mind.

All that appears are my qualities.

My activities are attained without effort.
My view is the kāya of the bindu.
My meditation is liberated from mind.
My conduct is beyond objects.
My result is the unique stage.
My samaya is free from protecting.
My empowerment is unchanging.
I am the great charnel ground,
the tomb of all buddhas and sentient beings.
All buddhas of the three times arise from
my great blessing.
The sambhogakāya buddhafiels
form from my sign, the five kāyas.
The buddhafiels of the half-visible nirmāṇakāya
form from the light rays of my compassion.
The buddhafiels of the emanations of pure karma
form from my eyes.
My unceasing three kāyas are displayed to all. [199b]
My buddhafiels is perfect in the vajrakāya.
My essence is perfected in the center of the heart.
My essence dwells on the stage of original purity.
My result appears in the field of the lamps.
My deeds dwell in the middle of space.
My compassion dwells in the field of deluded appearances.
My maṇḍala is perfected inside the cranium.
My pristine consciousness is perfected in the field of the bardo.
My wisdom is perfected in outer and inner phenomena.

My samādhi dwells in the state of emptiness.
Likewise, there is nothing at all that does not come from me.

Everything is my magic display.
Self-originated inexpressibility is the speech of all victors.
Pure, beneficial conduct is the father of all victors.
Diverse wisdom is the mother of all victors.
Differentiated pristine consciousness is the state of the victors.
One and many are the field of all victors.

Since there is no difference between pristine consciousness and the
dharmadhātu,
nonarising pristine consciousness is known as a mirror,
pristine consciousness is known as inseparable in the state of vidyā,
and dharmatā is called pristine consciousness in the state of the
dharmadhātu.

If the yogi sees vidyā,
even a single thing not meditated by the victors does not exist. [200a]
The essence of vidyā is unchanging.
The nature that is present in space
is like a rainbow that is present in the sky—
vivid, clear, distinct, and completely perfect.
For example, like a king commanding a minister,
since vidyā arises in the dhātu, it is the external mode.
Just as subjects are subjugated through having offered their kingdom,
the self-originated, self-perfected, unsurpassed state,
the pellucid pristine consciousness of vidyā, transcends the field.
One's vidyā, bodhicitta, is obscured by the darkness of ignorance.

Since this great poison stirs in the hearts of all migrating beings,
the path of liberation can never be attained, and birth and death are
conceived.

If ignorance is dropped without being abandoned, vidyā will arise.

The unerring view is endowed with the two benefits.⁹⁷⁸

The mind in which oneself and the Buddha are inseparable
attains samādhi when the object of vidyā is seen.

When free from a perceptual object, the lamps appear in the field.

Since there is no mind that seeks appearances, pristine consciousness
is gathered into the dhātu.

Since there is nothing to attain or not attain, pristine consciousness
arises.

Since there is neither liberation nor nonliberation, wisdom is great.
[200b]

Perfect vidyā naturally arises in the field.

The appearances of pristine consciousness arise without ceasing in the
state of relaxation;

since there is nothing to create and no creator, [the appearances of
pristine consciousness] visibly appear in the field.

Wisdom is perfect in the unfabricated jewel kāya.

Wonderful! The Great Perfection, Ati,
is the experience of the meaning of pristine consciousness that does
not fall into one-sidedness at all.

For example, just as the carnivorous lion
lives on a glacier, having climbed it with its claws,
speaking the terminology of the Great Perfection conquers the lower
vehicles,

and speaking the terminology of the Great Perfection establishes one's

own benefit.

There are no buddhas and sentient beings in the field of the Great Perfection.

There is neither good nor bad in the basis of the Great Perfection.

There is neither near nor far on the path of the Great Perfection.

There is neither attainment nor nonattainment in the result of the Great Perfection.

There is neither being nor nonbeing in the body of the Great Perfection.

There is neither sound nor silence in the speech of the Great Perfection.

There is neither exhaustion nor emptying out in the dhātu of the Great Perfection.

There is neither high nor low in the place of the Great Perfection.

There is neither practice nor nonpractice in the Dharma of the Great Perfection.

There is neither perfection nor nonperfection of the power of the Great Perfection.

There is neither arising nor nonarising in the display of the Great Perfection. [201a]

There is neither cultivation nor noncultivation of the meaning of the Great Perfection.

There is neither seeing nor nonseeing the vidyā of the Great Perfection.

The great, secret pristine consciousness of the Great Perfection is displayed for all.

There is no explanation of 'here it is' in the limits of the Great Perfection.

There are no words or letters in the meaning of the Great Perfection.

The view of the king, the Great Perfection, is just like that.

The meaning of the Great Perfection is experienced without words and without letters.

Since there is no conceptual grasping to either clarity or obscurations, self-appearances are the nature of bliss.

In the same way, there is no abiding on the meaning of the Great Perfection.

Wonderful! The kāya of ultimate bliss

does not exist in words; the lamp is gathered into space.

It does not exist in the meaning; pristine consciousness is free from accepting and rejecting.

Signifiers are liberated in their own place because there is nothing to perfect.

The vajra of pristine consciousness is the kāya of the blazing lamp.
The luminosity of ultimate bliss is the uniform kāya.
Ceaseless self-liberation is the meaning of the Great Perfection, Ati.
The five-colored bindu, which is perfect without being developed,
manifests in five colors.
Unchanging pristine consciousness is free from one-sided purity.
Self-purified emptiness is like clouds in the sky.
Unchanging intrinsic purity is like a water bubble.
Purity equal with space is the vajra emptiness.
Timeless relaxation is like a maṇḍala of water.
There is no movement of any kind in the meaning of emptiness.
The secret maṇḍala possesses five pristine consciousnesses.
Pure pristine consciousness possesses the fivefold clusters.
If the secret maṇḍala of the Great Perfection is sublime,
no impediment to the meaning of the Great Perfection will occur.
Words and meaning are explained as the great axiom of pristine
consciousness.
Utterly pure pristine consciousness is the excellent moonlight.

Great light is like the light of the autumn moon
that becomes neither brighter nor dimmer;
there is neither increase nor decrease in the light of the Great
Perfection.

The pristine consciousness of the Great Perfection is self-appearing,
free from the extreme of signifying words.
The kāya of great pristine consciousness free from extremes
appears as a form being grasped;
because there is neither coming nor going, it dissolves into the dhātu,
liberated in its own place because it does not abide,
free from the extreme of nominal emptiness.
Purity is endowed with a field of light.
The pervasive bindu is endowed with kāyas.
Utterly pure pristine consciousness is endowed with light.
Uniform space is endowed with the kāya of vidyā.
Emptiness is endowed with the path of the vajra. [202a]
Clarity is gathered into the dhātu of light.
Likewise, the transcendent state is pure.

Wonderful! The Great Perfection is bodhicitta—
experienced in the vajrakāya that is equal with space,
perfect in the empty, utterly pure body,
liberated from phenomena of grasping, mind, and so on,
and said to be the attainment of the nonarising, utterly pure essence.

Vidyā manifesting in imperturbable space
truly gathers into the nonarising dimension.
It thus goes into the ceaseless dimension.
The manifest buddhahood with the five pure eyes blazes.
Supreme, blazing pristine consciousness
is empty beyond the field of emptiness,
purity that attains the maṇḍala of purity.”

978. TN: One’s own benefit and others’ benefit.

79. UNMOVING EQUIPOISE

THEN, GUHYAPATI made a request:

“Oh Bhagavān with the pure kāya,
the Great Perfection’s terminology being so,
please teach us, the devoted retinue,
the unmoving equipoise.”

Again came the reply:

“Oh Guhyapati Vajrapāṇi,
you should listen properly to my teaching. [202b]
The intention of unmoving equipoise
should be understood by all as follows:

Unmoving is an ornament of the kāya.
Undisturbed is pristine consciousness.
Unceasing is wisdom.
The utterly pure whole is equipoise.
Lifelessness is without grasping.
There is liberation from the extremes of existence and nonexistence,
apart from the conventions of action and agent.

With no wish to abandon afflictions
and no wish to attain pristine consciousness,
since there is nothing appropriated, a self does not exist.
Total equanimity is asserted as pristine consciousness—
not engaged in concepts, free from partiality,

beyond the extremes of both existence and nonexistence,
and not existing as a thought in concentration.

There is nothing to accomplish in the utterly pure meaning.
There is nothing to seek in the field of the lamps.
There is nothing to grasp in appearances.
The utterly pure kāya is free from a view.
One’s vidyā, in reality, does not exist as something to accomplish.

There is no grasping to the field of appearances.
There is no cessation in the potentiality of qualities.
There is no speculation concerning signified phenomena.
Pure light rays are empty of conventions.
Qualities emanate as all kinds of emanations.

The present moment of vidyā is the dharmakāya.
The future moment is beyond words.
A direct perception beyond the nonabiding field, [203a]
naturally abiding, greatest of the great,
purifies delusion without being an accomplishment
and encounters the meaning without being a realization.

The kāya of the light of emptiness and clarity
is the vivid beauty of pristine consciousness.
Since the diversity spreads, the two purposes are seen.
Since it fills everything, there is no object.
Since there is no focal point, the stage itself is attained.
The other shore is reached with a single step.
Emptiness free from extremes is beautiful in clarity.
There is nothing to grasp in objectless clarity.
Not wishing for appearances, free from phenomena,
when the object is understood, knowing consciousness is great.
When the object is seen, appearances are clear.
At the time of recognition, there is great vastness.

Since there is accord, it is free from all phenomena—
free from phenomena of doubt and reification.

The maṇḍala of unmoving equipoise
emanates from oneself and dissolves into oneself,
beyond the extremes of agitation and lethargy,
permanent, endowed with the vajrakāya,
and beyond the domain of dark saṃsāra.
That concept is liberated in its own place.
Realization is said to be the king of dharmatā.

Originally pure dharmatā lacks ignorance.
It is the essence of all teachings. [203b]
They all come from me.

Remain in equipoise on the utterly pure meaning
beyond the domain of a grasping action and agent.

There is nothing to identify in the meaning
and the illustrative examples of pristine consciousness.

Wonderful! The garland of the precious array
is unconstructed and not partially established.
The self-arisen mirror shines brightly.
The delusion through the initial condition
should be reversed by the final condition.
After that, cause and condition arise from the mind of Vajrasattva.
Even I, Vajrasattva, lost the utterly pure precious jewel,
and following that, wandered in darkness.
After that, I found the jewel,
shining, just like the rays of sunlight,
uniformly shining like a light for all.
All victors are engaged
in the light of my jewel.
The sun and moon that are not empty

rise in the great light that never sets,
and after rising, they never set.
The five kāyas of the unceasing method manifest.
The inseparable bindu is realized.
The pristine consciousness of utterly perfect vidyā is seen,
impressed with the seal of the empty field.
Light rays of the pure vase shine.
The magic display of the vidyā of pristine consciousness appears
from the palace of the mind of clarity. [204a]
The pristine consciousness that comprehends activities manifests—
the changeless gem that fulfills all needs
and wants according to one's desires.

The Vajrasattva bindu that arises in
in the palace of the empty field
is gathered into the dimension without memory
and carried into the inexpressible dimension.
The dharmakayā is seen without thought.
The vast, great dhātu is seen,
dissolving into the inexpressible state
and departing into the sky of utterly pure vidyā.
The maṇḍala dissolves into the maṇḍala.
Dharmatā is displayed in dharmatā.
Pristine consciousness is differentiated by pristine consciousness.
There is nothing to see in the meaning of dharmatā.
The maṇḍala is a differentiation of speech.

The method of secret mantra is the maṇḍala,
similarly displayed in the space of the mother.
The secret kāya is inexpressible.
Light is ornamented with light.
The kāyas are truly adorned with kāyas.
Also, pristine consciousness is similarly

wholly individuated in pristine consciousness;
the unceasing characteristic of each one is apprehended.
The pristine consciousness of vidyā pervades the kāya.
The maṇḍala of pristine consciousness arises in the kāya. [204b]
The utterly perfect maṇḍala arises from
the path of the unconstructed, beautiful physical body.
The maṇḍala of pristine consciousness arises from the meaning.
The maṇḍala of diversity arises from the mind.
The vajra maṇḍala arises from the Dharma.
The utterly perfect meaning is realized just like that.”

80. MAÑJUŚRĪVĀDISIṂHA

THEN, THE LIBERATED person, Mañjuśrīkumārabhūtavādisiṁha, said the following to the retinue of bodhisattvas:

“Oh assembled retinue, listen!
Listen properly to my teaching!

Amazing!

The self-originated pristine consciousness of Mañjuśrī
is not present in words and cannot be understood by everyone.
Those who do not understand are made to see.

Vidyā, the seer, is as follows:

Wisdom and vidyā are experienced through the state of the mind.

The aspect of the body manifests from the dimension of the mind.

For example, like a mirror or a moon in water,

[vidyā is] liberated without clinging to nonattachment.

Self-apparent emptiness does not exist in the field.

The doors of arising in the field are of two kinds:

wisdom arises as potentiality through the door of desire [205b]

and the kāyas and pristine consciousnesses arise through the door of
pristine consciousness.

The inseparable wisdom that abides in the basis arises,

and since one attains realization through introduction,

there are five undeceiving, definite appearances.

Wisdom moves and departs into the sky.

The dhātu free from proliferation

is to be understood as the inner introduction.

This is explained as follows:

The cause of introduction exists within oneself.

The object introduced is the five appearances.

The condition of introduction is the five appearing lights.

The result of introduction is seeing the truth.

The qualities of introduction are inconceivable,
arising nondually with the object of appearances.

The first truth is joyful.

The principle of the second truth is the increase of pristine consciousness.

The third truth is gathering in the dhātu.

The principle of the fourth truth is being empty of aspects.

The fifth truth is manifesting in the sky.

The sixth truth is gathering into the dhātu.

The seventh truth is being uncovered.

The eighth truth is nonattachment.

The ninth truth is the true state.

The tenth truth is removing the four extremes.

The eleventh truth is the truth being liberated from phenomena.

The twelfth truth is freedom from taints. [205b]

The thirteenth truth is seeing true pristine consciousness.

The fourteenth truth is obtaining that truth.

The fifteenth truth is right knowledge.

The sixteenth truth is realization through the truth.

The seventeenth truth is obtaining the kāya through the truth.

The eighteenth truth is obtaining the maṇḍala through the truth.

The nineteenth truth is seeing the assembly of deities.

The twentieth truth is possessing the full measure.

The twenty-first truth is flying in space.”

Following that, Avalokiteśvara made a request:

“Oh Vādisiṃha!

You are the utterly pure transcendent state of Mañjuśrī.

What is free from signified phenomena?

Otherwise, is the nonsignified
also based on one maṇḍala?

Likewise, in what way can that be illustrated?

What will be proven based on scripture?

Alternately, what is based on reasoning?

Likewise, what is based on intimate instructions?

Alternately, does one rely upon oneself?

Likewise, upon whom does one rely?

Let us discuss the great, utterly perfect meaning.”

After this question was asked, the sublime person Mañjuśrīvādisiṃha gave the following reply:

“Oh, questions and replies are a pair.

Because of questioning why, a reply must be requested.” [206a]

Then Íśvara spoke:

“Oh, will not Mañjuśrīkumārabhūta
reply to the questions?”

The sublime person responded:

“Listen properly to my reply.
Mañjuśrī is the utterly perfect transcendent state
free from all signified phenomena.
Signified concepts are pure from the start.
The great purpose is the self-liberated result.
Various qualities arise as the five kāyas.
From those arise objects of thought.
For unintelligent people of small understanding,
the signified appear as stages of meditation.

The imputed universal and specific characteristics
are perfected in the transcendent state itself.
One will definitely attain the wisdom concordant with that,
the sign of the absence of signifiers
according to any of the different meditations.
Having known the meaning through great wisdom,
the omniscient pristine consciousness of the
 sambhogaprajñāvidyākāya
in the unchanging, nonarising dharmakāya
dominates space, and with the nirmāṇakāya,
is able to act on behalf of the domain of those to be tamed.
Those three are the manifestation of the utterly perfect transcendent
 state called ‘Mañjuśrī,’
in the wisdom that does not fall into partiality.

Now then, the dawn of the sun rises for all in this way:
First, the vidyā of the dharmakāya arises. [206b]
Vidyā manifests as the light of pristine consciousness.
The fathomless light from that
fills space in the ten directions,
its brilliance filling the world.
If one is never distracted from the meaning cultivated
by the distinction of seeing that,
once the vidyā of pristine consciousness is purified,
the fully awakened one is the master of the awakened state.
His omniscience is free from all phenomena.
That demonstrates the measure of the transcendent state.

Since weak-minded sentient beings missing that realization completely misunderstand the vast, pellucid dharmakāya, even though they accept the nonarising completion stage, it is like mistaking a fox or a baboon for a lion.
Since they do not realize the insubstantial, pellucid dharmakāya, the weak-minded with the sign of desire look at the deity.

Vajrasattva said that is not the transcendent state of Mañjuśrī.

The transcendent state without signifiers
does not depend on a maṇḍala
because there is no meditation on a deity.
A crystal is the illustrative example
for the utterly perfect transcendent state of Mañjuśrī.
Although there is no text for the utterly pure meaning,
for the purposes of illustration, rely on texts and practice.
Wisdom not established through reasoning is required. [207a]
Wisdom established through reasoning is inferior.
In that case, intimate instructions are necessary.
The cause also exists in oneself
because everything comes from oneself.

“Since the transcendent state of the sugatas of the three times is unerring, the extensive reply to your question has been given.”

Next, Guhyapati Vajrapāṇi made a request: “Oh Lion of Speech! Can the pristine consciousness of Mañjuśrī be measured or not? Please explain why with a song by all buddhas of the three times.”

Then, Mañjuśrīkumārabhūtavādisiṃha offered an instruction with an extensive reply to the question:

“Oh King Vajrapāṇi, listen.
Listen carefully to the reply to your question,
which demonstrates the measure of my transcendent state.
There is no limit in the pristine consciousness of Mañjuśrī;
a limit is shown for the unrealized mind.

Three taints obscure the bodies of the victors.
The buddhafields are obscured by the coarse taints.
Because the taints are removed, pristine consciousness arises nakedly.

[207b]

The three taints are shown to be the nature of the three poisons.
That is further explained in the following way:
The taints are explained as coarse.

The taints obscure one's pristine consciousness.

Because they are coarse, they obscure the buddhafi elds.

The appearances of pristine consciousness are obscured by subtle taints.

The most subtle of the subtle taints is explained as the lamp of pristine consciousness.

The most coarse of the coarse taints is explained as the rūpakāya buddhafi elds.

The taint of all taints is explained as the fundamental ignorance.

The great king of appearances is present in that way.

If sentient beings do not recognize the meaning present in the mind, is the transcendent state of the intrinsic appearances of pristine consciousness seen?

Since that is also realized, just as the darkness of a house cannot remain when a butter lamp is lit,

the meaning of the pristine consciousness of Mañjuśrī is unceasing appearances.

The pristine consciousness of Mañjuśrī removes all faults of taints.

Its splendor liberates the bonds of thought and so on.

One who dwells in the meaning of the pristine consciousness of Mañjuśrī

is explained by Vajrasattva to be in nirvāṇa.

The meaning of the transcendent state of the pristine consciousness of Mañjuśrī is beyond words,

truly liberated from phenomena of signifying words and letters.

Dwell in the supreme pristine consciousness that overpowers phenomena. [208a]

Wisdom ultimately is the kāya of Mañjuśrī's pristine consciousness.

Mañjuśrī's pristine consciousness is lost in the state of wordless emptiness.

Having been lost, there is nothing to accomplish or seek in emptiness.

Further, the fragmented appearances are experienced in the space of the four elements.

Apart from the essential meaning of Mañjuśrī, the stains of thoughts and so on do not exist.

The inactive appearances free from phenomena are the great pristine consciousness of Mañjuśrī, unequalled and displayed to all.

The transcendent state of the pristine consciousness of Mañjuśrī, the meaning of the pristine consciousness of Mañjuśrī, is the meaning which is seen by looking with devotion."

Then, the lord of compassionate methods made a request to Mañjuśrīvādisiṃha:

“Oh Venerable Vādisiṃha!
By whom is the definition of Mañjuśrī held?
I request your exposition.”

Again, the liberated person Mañjuśrīvādisiṃha gave an extensive reply as follows:

“Oh Avalokiteśvara, listen!
I shall explain fully.
Supremely glorious Mañjuśrī,
who is the transcendent state of Mañjuśrī,
is perfect in the midst of my mind. [208b]
The kāya of the ultimate bliss of Mañjuśrī
is utterly pure pristine consciousness possessing five lights,
because the colors of the dharmakāya are distinct, smooth (*mañju*);
because the maṇḍala is inseparable, splendid (*śrī*);
because appearances are intrinsically luminescent, smooth;

because the darkness of ignorance is cleansed, splendid;
because the lamps are pervaded with light, smooth;
because of timelessly arising in that, splendid;
because of self-appearing in the field, splendid;
because of not abiding on one side, splendid;
[*This line is marked as missing*]
and because there is no radiating and gathering in the dhātu, splendid.

Who enters the name
of Mañjuśrījñānasattva?

[Reply] The one who sees with the appearance of pristine
consciousness.

Mañjuśrī is the body and jñāna is speech,
apprehending the characteristics of each individually without ceasing.
The name of Mañjuśrī is profound and vast.

Mañjuśrī, whose depth is difficult to fathom, is the supreme Dharma.
Ultimate bliss arises from the state of Mañjuśrī.

Mañjuśrī cannot be exhausted or depleted.

The pristine consciousness kāya of Mañjuśrī arises from the state of
emptiness.

Without dwelling on individual topics,
everything is gathered in the state of Mañjuśrī. [209a]

The realization of utter purity is generated from the state of splendid

dharmatā.

The pristine consciousness of Mañjuśrī manifests in the vajrakāya.
The pristine consciousness of Mañjuśrī that does not appear
is the vast body that performs benefits because it pervades all.
Mañjuśrī is the brilliant mirror of wisdom.
The light coming from that is realized to be the state of everything.
That is explained as the great maṇḍala of Mañjuśrī.

The body of Mañjuśrī lacks impediment.
The pristine consciousness of Mañjuśrī departs into the sky
and dissolves into the dimension of the utterly pure kayā.
The intrinsic radiance of the five pristine consciousnesses is obscured
by the cataract of the five elements.
The maṇḍala of the body of Mañjuśrī is obscured
by the foliage of various words.
Also, buddhas and sentient beings
come from my speech, Mañjuśrī.
Also, the variety appearing in the field
emanates from the speech of Mañjuśrī.
Also, the six intellects that experience the six objects
issue from the mind of Mañjuśrī.
In the same way, all the various displays
issue from me and come from me.
I am Mañjuśrī, the dhātu of all.
The pristine consciousness of Mañjuśrī is displayed in my mind.

[209b]

The speech of Mañjuśrī is pure
and likewise, is experienced in the field of the elements,
free from phenomena of action and agent.
However the emanations of the pristine consciousness of Mañjuśrī
are seen, that is how they appear.
Mañjuśrī is beyond substantial phenomena.
What is the pristine consciousness of Mañjuśrī?
The stainless eye of pristine consciousness is one;
the tathāgata embodies pristine consciousness.⁹⁷⁹
There are no traces in the body of pristine consciousness.
Mañjuśrī free from good and bad
is an unceasing experience for everyone.
Perfect buddhahood is knowledge of the path.

The path is renowned as fivefold.
The path is the meaning of nonattachment.

The meaning arises in the field without ceasing.

The king of tantras was taught for the purpose of becoming liberated from that.

All nominally signified phenomena
are liberated into the state of Mañjuśrī.

All apparent phenomena of pristine consciousness
dissolve into my state, Mañjuśrī.

The two lamps of the pure dimension of space
dissolve into my eyes, Mañjuśrī.

The five kāyas of blazing pristine consciousness
are also perfect in my head, Mañjuśrī.

The kāya of naturally perfect vidyā [210a]
is perfect in my heart, Mañjuśrī.

The kāya of limitless bindus
is also perfect in my potentiality, Mañjuśrī.

All those kāyas of pristine consciousness and so on
are said to be perfect in me.

Pristine consciousness is the dharmatākāya of Mañjuśrī.

Because pristine consciousness is displayed,
it is shown to be the meaning of Mañjuśrī.

Everything is gathered into the essential state of Mañjuśrī,
the pristine consciousness of all secret mantra,
the measure of the unerring transcendent state.

Therefore, I am called the jñānasattva.

Everything is part of the family
of Mañjuśrī no matter where it is;
it is all utterly pure, issuing from my state.

I am the bhagavān victor.

A million rays of light stream from my body.

Various melodies come from my speech.

The maṇḍala of the transcendent state appears from my mind.

Likewise, the body of Mañjuśrī
issues forth every kind of diversity.”

Having made this statement, the retinue rejoiced.

Next, after the teacher Bhagavān Vajrasattva arose from samādhi, he approved by saying “excellent,” and all the billion worlds were filled with masses of light rays.

Then, Mahāvajradhara said the following to the sublime, liberated person, Mañjuśrīvādisiṃha: “Oh Vādisiṃha, that teaching was excellent! It truly demonstrates the transcendent state of the buddhas. Son of a good family, you

must never waver from that meaning.”

After saying this, he went into equipoise in samādhi.

Next, the sublime person Vādisiṃha circumambulated the bhagavān Mahāvajradhara three times and disappeared into pure space. The retinue also went into equipoise on the samādhi of devotion.

979. TN: These two lines are also found in the *Mañjuśrīnāmasaṃgīti*.

81. THE SELF-ORIGINATED TATHĀGATA

AFTER THAT the tathāgata, ārhat, samyakṣaṃbuddha Sāhasracūḍīkarāja made the following statement to the retinue of devas, asuras, ḍākinīs, yakṣas, and immeasurable bodhisattvas (with their countless retinues): [211a]

“Oh assembled retinue, listen!
I shall explain the great meaning.
Assembled retinue, listen with devotion!
Like a garuḍa soaring in space,
the transcendent state of the Adibuddha
glides through space without exertion,
does not dwell in nominal conventions,
and arrives where it is without moving.
Upon what would one meditate in the transcendent state itself?
Like transparent, indivisible space,
the body of traces obscures the kāyas.
There are no impediments to the light that fills space.
The five kāyas of wisdom arise on the right path.
The five kāyas of pristine consciousness are said to be the essence of
all.
The ultimate dharmakāya is beyond apprehensible objects.
The past and future tathāgatas
are perfected within one’s heart and emanate in the utterly pure state.
Where can there be buddhahood in mind and phenomena?
For example, like a precious gem,
the great, inexhaustible treasure appears in the field.

It is said there is no path of buddhahood on which to progress and no
purification. [211b]
The magic display that is not me comes from me.
Everything that is not me is present as my light.
In my insubstantial vidyā the variety appears as anything at all.
The sun of my mind appears as five.
All infinite buddhafields of the victors
are present in the light of each of my suns.
All victors are blissful in my light,

emanating in every way as the display that is not me.
Ten million emanations of pristine consciousness are displayed in the
mind,
presented as a variegated display of material elements,
like the body of a vase equal with space, free from external
phenomena.
Signified pristine consciousness is ordinary grasping.
Pure pristine consciousness is free from substance.
It is beyond the empty field of object and consciousness.
For example, just as the power of a lion is perfected without any
impediments,
the potentiality of vidyā is mastered without any impediments;
if it were impeded, the potentiality of vidyā could not be mastered.
The kāya of the vajra heart possesses one thousand rays of light;
each rūpakāya appears from the beam of a ray of light.
Therefore, the teaching of the perfect teacher should be upheld.
The solid, stable, unified pristine consciousness exhibits a magic
display to all. [212a]
Vast pristine consciousness ultimately has no impediment.
The pristine consciousness on the path of seeing is actual buddhahood,

completely removing the deviation and obscuration of permanence
and annihilation,
experienced in utterly pure space, which is neither large nor small.
Enter into the field of pristine consciousness free of good or bad.
The nature of nonabiding pristine consciousness
is liberated in its own place without one-sidedness or bias.
Apart from self-originated pristine consciousness without clinging,
abandon activity because there is nothing to which to cling.
Abandon activities because the basis,
which has always been naturally pure, is undeluded.
The pure field that has always been apprehended
gives up the activities of the objective condition.
Just as the sun rises in the utterly pure sky,
the king of vidyā generates light rays.
There is no obscuration in the pure kāya;
it lacks grasping, liberated from partiality and bias.
Therefore, self-liberation is explained as the transcendent state.

For example, like a potion that turns things into gold,
many afflictions are removed by the same pristine consciousness;
external and internal reification are severed by the same wisdom;
the light of a single purity shines in the ten directions;

the darkness of ignorance is removed by the same illumination;
the paths of saṃsāra are guided by the same lamp; [212b]
all those in saṃsāra are freed by the same teacher;
all migrating beings are pervaded by the same vidyā,
just as the four continents are pervaded by the same sun;
all dwell in the same teaching;

all are carried to the stage of original purity with the same wisdom;
all are freed from the lower realms by the same ray of light;
all are lifted by hand out of evil destinies by the same compassion;
all are led from the six lokas by the same lasso;
and likewise, all phenomena are the sole, unique bindu.

Amazing!

The fire of wisdom burns all concepts.
The wind of vidyā scatters all grasping.
The water of pristine consciousness gathers all appearances.
The display of diversity arises from the earth of the kāyas.
The sword of purity pierces ignorance from below.
All lamps are combined within the empty field.
All samādhis enter into the light of clarity.
The flower of pristine consciousness grows in the mud of concepts.
The sun of clarity dawns in pure space.
From the start delusion has never existed in the meaning of dharmatā.
The dhātu of pristine consciousness has never fallen into partiality.
The beautiful kāyas are adorned and garbed. [213a]
The king of vidyā mounts a ray of light.
The path arises from that ray of light and dissolves into its state.
That is the great stage of the manifestation of all pristine
consciousnesses.
The appearances of light are distinct, yet equally present everywhere.
All are included in the state of the perfect great vehicle.
The activities of the buddhas are gathered into the secret space.
Not clinging to this appearance is explained as the supreme conduct.

The pure sun rises from the dimension of the great vehicle.
The rays of the sun possess love for all.
The bindu spreads from the father's and mother's secret,
experienced in the dhātu beyond passion and freedom from passion.
Free from conventional characteristics of being and nonbeing,
pure appearances arise in the field without grasping.
The colored maṇḍala of the utterly pure mind manifests
vivid and clear, unobscured by thoughts of enjoyment,

not dwelling on the object of grasping, and not fabricated by anyone,
utter purity is beyond the objects of desire.

Since there is no dharmatā through fabrication, the elements are
established in the basis.⁹⁸⁰

Since there is no thought of effort to accomplish, free from the illness
of saṃsāra,

self-originated benefit is like a lion's roar, [213b]

beyond empty words of nonexistent signified objects.

The appearance of objects arises from the field that is not an object.

The magic display of the body arises from the body that is not a body.

The play of speech arises from speech that is not speech.

The concepts of mind arise from the mind that is not mind.

The various qualities of thought arise from ceaseless potentiality.

The deeds arise from the peaceful, increasing, powerful, and wrathful
activities.

Free from grasping, self-liberated, everything arises as a display.

The heart of the ceaseless pure meaning

cannot be seen by looking; it naturally arises within oneself.

The display of speech that produces everything

is the jñānakāya arising in the meaning of secret mantra without
setting.

Since the inexhaustible, precious treasury exists

in the vast dimension of the ocean,

the universe and beings all manifest in the vast kāya.

Liberated from signified phenomena that do not abide in the field of
natural perfection,

the domain of all great methods is understood to be the heart.

Just as the universe and beings are perfect in the state of unfabricated
dharmakāya,

likewise, diversity comes from the state of space,

uniformly integrated and nondual with the utterly perfect mind. [214a]

Nothing is fabricated by the buddhas

out of my self-arisen vidyā.

If there were fabrication, there would be a fall into deviation and
obscuration.

Further, just as there is no secret object,

there are no substantial appearances in buddhahood.

An apprehended object and an apprehending subject arise from the
field of sentient beings.

Five lights exist in the bodies of the buddhas.

Five lights come out of the eyes of sentient beings.

Both sentient beings and buddhas
are not known or conceived by anyone.
Possessing the seal of the hidden decree,
the secret Dharma is explained with four topics—
nature, hidden,
concealed, and exclusive—
said by the victor to be these four.

Utter purity is free from signified objects,
untainted by thoughts of effort,

removing both extremes of being and nonbeing,
not hoping for paths and stages,
not mentally racing on the path of emptiness,
free from nominal spoken conventions,
beyond the object of the activities of secret mantra,
free from an apprehended object and an apprehending subject,
manifesting in the sky,
not established through looking, and perfect in the dhātu.
The four signified phenomena are naturally cleansed.

The maṇḍala of pristine consciousness from the emanation
of the blissful mind perfects everything. [214b]
It is not dependent on activities.
If it were dependent, it would not be ultimate bliss.
Everything is self-originated vidyā.”

Next, the tathāgata Limitless Rays of Light said the following:

“Oh great, secret pristine consciousness,
can this utterly pure transcendent state be known?
Alternately, does it depend on another?
Is it external or does it turn into bliss?
Does it depend on a path or is it complete?
Does utterly pure pristine consciousness exist?
Is it accomplished by understanding or is it accomplished by seeing?
Please give an extensive reply.”

The tathāgata Sāhasracūḍīkarāja said the following:

“Oh! Listen properly to my reply!
These are the questions and replies
to be perfected naturally.
Though there is no reply in the utterly pure state,

in that respect, the spoken reply is as follows:

The utterly pure transcendent state is sought with this reply.

This should also be held as Dharma advice.

Though it is not understood, it arises from oneself.

It also arises endowed with the eye of pristine consciousness,
possessing words and possessing utter purity.

But ultimately, where can there be possession? [215a]

There is neither sharp nor dull intelligence.

There is no 'later on.' The utterly perfect state is unfabricated.

The self-originated vajrakāya itself is perfect.

Adorned with emptiness, liberated from conditioned phenomena,
the manifestation of the dazzling five lights is pure from the beginning
as the dharmakāya,

unsought, naturally perfect within oneself.

The past is inexpressible, the future is beyond words,
and the present is very difficult to impute.

Utterly transcending the path of existence and nonexistence,
because pristine consciousness is experienced, it self-appears.

It is not accomplished through intellectual understanding; it must be
seen.

Since it is seen, the meaning of pristine consciousness is encountered

—
beyond a path, objects, and words;

empty, vanishing, beyond visible appearances;

liberated from phenomena that can be exposed to others;

and liberated from substantial phenomena, mind, and so on.

The whole field of the elements appears.

The meaning of the teaching self-manifests.

There is neither increase nor decrease in the jñanakāya.

Since the meaning of the utterly pure truth is seen,

the cause of activity is liberated in its own place.

One should understand that one's vidyā itself

is greater than the buddhas

and is the lord of all buddhas. [215b]

All their transcendent states

should be understood to be complete without being generated.”

After Vajrasattva arose from samādhi and those sublime buddhas of the families offered assent, saying “Excellent,” the retinue comprehended it just so. Also, all the worlds shook in six ways.

Then, Bhagavān Powerful Heroic Youth entered into the equipoise of the

samādhi called “Source of All Light Rays.”

Then, Tathāgata Sāhasracūḍīkarāja circumambulated the bhagavān three times. Thereafter, that tathāgata disappeared and returned to the palace of dharmatā.

Following that, the whole retinue sat in a single row of the appearance of great pristine consciousness.

980. Alternately, “four” occurs.

82. THE DĀKINĪS OFFER THEIR HEARTS

THAT TATHĀGATA ARHAT who had obtained patience for all phenomena and actualized pristine consciousness, [216a] the buddha Bhagavān Brilliant Array, said the following to the retinue of eighteen great divisions of dākinīs:

“Oh pristine consciousnesses assembly, listen to me!
I will explain the meaning to each of you.
Keep this properly in your minds and practice it.
The meaning is the great yoga of utter purity.
Dākinīs, śākinīs, *balinīs,
Meru dwellers, ocean dwellers,
and likewise, space dwellers, sky dwellers,
earth dwellers, water dwellers, fire dwellers,
and likewise, air dwellers, tree dwellers,
pristine-consciousness dwellers, dhātu dwellers,
those formed out of pristine consciousness and phenomena,
the retinue of karma dākinīs, flesh eaters, and bliss dwellers—
dākinīs of the eighteen clans with their retinue,
I will explain the meaning of the great yoga.
Listen with minds free of extraneous concepts.

If those who dwell in the family of great bliss
seek the meaning of the yoga of utter purity,
then they should enter into this teaching of mine.
Also, all maṇḍalas of deities
are accomplished with this king of tantras of mine. [216b]
The meaning of the maṇḍala of the clear families

is a maṇḍala that arises from oneself.
Because of being perfect utter purity, it is explained by me.
Since the meaning of the entryways to the path of secret mantra
is indicated, it is explained by me.
Since the unimpeded pristine consciousness of vidyā
is my maṇḍala,
it is very difficult for you to understand.
Therefore, you must look at my pristine consciousness.

In order to train on the path of the mudrā,
the vajra maṇḍala is explained.
Assembly of divisions of dākinīs with your retinue,
if you wish to see my maṇḍala,
look into a crystal maṇḍala.
If you wish to see my essence, look into the pure lamp of the dhātu.
If you wish to see my magic display,
look at a rainbow in the sky.
If you wish to see my vidyā,
look at the kāyas of the vajra chain.
If you wish to see my pristine consciousness,
look into the polished maṇḍala of a mirror.
If you wish to see my compassion,
look at the rays of the sun and a shooting star.
If you wish to see my display,
look at a grove of various trees and plants.
If you wish to see my transcendent state,
look into the depths of the ocean. [217a]
If you wish to see my emanation,
look at the maṇḍala of air.
If you wish to see my qualities,
look at the crown of Nāgarāja Nanda.
If you wish to see my buddhafiield,
look at the transcendent state of the two kinds of rūpakāya.
If you wish to see the principle of my entry,
look at the youthful vase.

If you wish to see my potentiality,
look at Powerful Heroic Youth.
If you want to see my head ornament,
look at the pure maṇḍala of lamps.
If you want to see my body,
look into the vista of motionless space.
Everything is produced and everything issues forth
from the display of my pristine consciousness.
If you wish to see my dhātu,
look in the field of the empty sky.
If you wish to see the appearances of my mind,
look at the five-colored light.
If you wish to see my activity,
look at my inexpressible state.
If you wish to see my bindu,
look at water in a bronze bowl.

If you wish to see my pellucidity,
look at colored powder on a mirror.
Likewise, my magic display
is not exhausted and does not increase. [217b]

Amazing!
The maṇḍala of great purity
is free from phenomena of cause and result.
Experience the meaning of self-originated pristine consciousness in
clarity.

All the objects and conditions of the six intellects
depend on grasping something;
if there is no one-sided grasping, there is bliss
that is free from objects grasped as 'mine,'
empty of phenomena grasped as a self,
and liberated from objects grasped as permanent.
Signifiers are seen as ornaments of pristine consciousness,
liberated from dependent-path phenomena.

Further, you must realize the meaning of vidyā
and encounter the meaning of the pristine consciousness of realization.
There is no example apart from seeing it.
Pristine consciousness without example itself appears,
uncovered by anything, free from one-sidedness.
Past and future are verbal paths.
Pristine consciousness without attachment
is neither attached to nor fabricates a path.
It is beyond the extremes of attachment and nonattachment.
Attachment and nonattachment appear in the field.
Past and future enter into the three times,
victorious over the extremes of entering or not entering.
Past and future appear as attachment.
The future is beyond the domain of words. [218a]

All secret mantra states that the measure is
freedom from the extremes of being and nonbeing,
in which bliss is accomplished through implication.
Likewise, the meaning of meditation is realized.
Pristine consciousness is displayed in space.

The pure dharmatā of the elements
is liberated from the extreme of the empty field.

Realization and nonrealization are verbal paths.
Once the experience of ultimate bliss is abandoned,
it is vivid in the meaning of pristine consciousness.
The deeds of all buddhas
do not dwell in objects or thoughts,
displayed in the space of utterly pure emptiness,
experiencing the meaning of ultimate conduct.
There is nothing to identify in the pure kāya.
Pristine consciousness is not equivalent with the illusory body.
The path of pristine consciousness is seamless.

The field of pristine consciousness is vast.
The emanations of pristine consciousness are infinite.
The limit of sentient beings is never encountered.
There is neither increase nor decrease in the kāya of pristine
consciousness.
Likewise, there is no signified conduct.
There is no limit to the secret meaning.

Utterly free from the domain of apprehended objects and
apprehending subjects,
there is nothing fabricated in freedom itself.
Beyond the domain of aspects of conceptuality, [218b]
beyond the extremes of clinging to an apprehended object and an
apprehending subject,
free from an object of conceptual grasping,
free from a mind of subtle speculation,
and beyond the extremes of nominal signifiers,
pristine consciousness also fully displays in space.

There is no impediment on a pure path.
Though one practices the king of vidyā,
uniform pristine consciousness is not seen.
There are no concepts on the path of seeing.
Having come to the conclusion of the path of cultivation,
the bindu is present in the path of the cause,
liberated from the extremes of attachment.
Dharmatā cleanses reference points,
arising in the domain of words and pristine consciousness,
free from a thought of an object of arising and an agent of arising,
devoid of an apprehended object or an apprehending subject of
saṃsāric conceptuality.
Self-apparent, pure pristine consciousness—
free from a cause of creation, nominal signifiers,

and the characteristics of nominal conventions;

beyond phenomena of objects and the stages of realization—
attains the meaning of the innermost essence of secret mantra.

A buddha (*sangs rgyas*) is so-called because
saṃsāric grasping to signifiers is purified (*sangs*)
and the kāya of pristine consciousness utterly expands (*rgyas*).

The definition of bodhisattva (*byang chub sems dpa'*):
'pure' means purified into the dharmakāya;
'comprehension' means comprehended as the five sambhogakāyas;
'being' means the nirmāṇakāya benefitting migrating beings, [219a]
their deeds appearing as pristine consciousness."

Following that, the assembly of ḍākinīs possessed thoughts of supreme joy and made a request to Tathāgata Brilliant Array: "Oh Bhagavān endowed with the method of pristine consciousness, we, the ḍākinī clans, only experience pristine consciousness, are only harmful to sentient beings, and also have never before seen the face of the victor. Compassionate one, in what teaching should we dwell? Great Teacher, please give an exposition."

The tathāgata replied as follows: "Oh clans and tribes of ḍākinīs, listen! I shall teach your clans. Keep this properly in your minds and listen. Further, it is to be confirmed as follows: the inconceivable clans of ḍākinīs are included in the ḍākinīs of pristine consciousness who are formed out of pristine consciousness and the ḍākinīs of karma who are formed out of karma." [219b]

Again, the clans of ḍākinīs made a request:

"Oh Great teacher who is the cause of the arising of pristine
consciousness,
in order to teach us, the clans of ḍākinīs,
the heart of the meaning,

please truly take each of our hearts.

Through that we will encounter the deity of pristine consciousness.
Having had such an encounter, siddhi will be attained."

Then, the tathāgata
did not exhibit their very secret hearts
here but concealed them elsewhere."

After that, the assembly of utterly pure mātṛkas,
an infinite assembly,
placed their hands together in pleased contentment
and spoke the following with illustrative words:

“Oh Vajra King,

joyfully accept our hearts.

If we, the whole retinue of *ḍākinīs*, do not dwell in this teaching,
our flesh will tremble, our hearts will quiver, our heads will separate
from our bodies

and shatter into a thousand pieces,

and likewise, our body and limbs.

Therefore, we will dwell in this teaching.

We shall ignite the fire of this great tantra.”

Since they gave their promise, [220a]

the *bhagavān* said:

“It is like that, great *ḍākinīs*.

Do not break that promise.

Be diligent in your own benefit.

Spread pristine consciousness emanations into the ten directions.”

The promise was taken in the presence of that teacher.

Then, once again *Guhyapati* made a request: “Oh greatly compassionate *Bhagavān*, what kind of prediction is there for those *ḍākinīs*? Teacher, please give a prediction.”

Then, the lord of compassion replied: “Oh *Guhyapati* and retinue intent on the meaning, listen! You wish to request my unerring teaching, so listen with an undistracted mind. There are two in the prediction: *ḍākinīs* that one subjugates and *ḍākinīs* that subjugate oneself.

“The *ḍākinīs* that one subjugates accomplish all activities and complete one’s deeds. The method of subjugating *ḍākinīs*: after practicing, son of a good family, one has a prediction arise at the time of practicing, but [220b] thoughts of attachment and joy about that are not generated. If one never grasps that, it is called ‘one subjugates *ḍākinīs*.’ They do not have the capacity to show the meaning at all. *Ḍākinīs* of pure pristine consciousness never arise in the world. But flesh-eating karma *ḍākinīs* do come to the world and become companions of the practitioner. Since they do not have a visible form, they cannot be liberated. Since they deviated far from the right path, all *ḍākinīs* simultaneously offered me their hearts.

“The way *ḍākinīs* subdue one is that once one holds their predictions to be true, the prediction is always clung to, that is, one behaves without regard for the body, claiming, ‘the result is beyond being and nonbeing.’ Through following that prediction, the *Māra* of obstacles approaches, and at that time, one must recognize the deceptions of *Māra*. He will teach ‘the *tīrthika* practice of incorrect grasping,’ [221a] ‘the *cārvāka* who rejects results [of karma],’ ‘the accomplisher of activities without any hope for any result,’ and so on.

Therefore, never become attached to predictions!”

The pristine consciousness of utter purity and nonconceptual vidyā free from all bases of discourse arose in them.

“All scriptures are the great root scriptures of oneself. Therefore, it is explained there is no liberation through the scriptural expositions.”

After that, Bhagavān Powerful Heroic Youth arose from samādhi and said to Tathāgata Brilliant Array, “Excellent! Many forms of the tathāgata were displayed in the billion worlds. Those forms were inconceivable, the size of mustard seeds, uniform, not bigger and not smaller.”

Then, that tathagāta said, “*Sarvasiti saṃharaṇa hūṃ*,”⁹⁸¹ and all those forms dissolved into his heart. After that, again he entered into samādhi. [221b]

The tathāgata Brilliant Array circumambulated Bhagavān Krodharāja three times and then left for the pure, great palace of invisible dharmatā.

⁹⁸¹. TN: All siddhis are gathered.

83. SUBDUING SIGNIFIERS

ONCE AGAIN, Guhyapati made a request:

“Bhagavān Limitless Vajra Light,
please arise from samādhi.
Oh compassionate Bhagavān,
in order to liberate us onto the stage of definitive utter purity,
we request your reply.”

Then, the bhagavān with a wrathful appearance arose from samādhi and filled the billion worlds with the appearance of light. Also, all regions shook six ways. All worlds roared, thundered, [222a] trembled, and rocked.

After that, he made the following reply:

“Oh Guhyapati, listen!
Listen to my teaching with a vajra mind.
It is explained that the unimpeded pristine consciousness of the
buddhas
lacks an activity to take up or put down.
The light rays of all worlds issue forth
from the mirror of the utterly pure mind.
The radiated light is the five lights gathered into oneself.
Buddhas are free from the phenomena of sentient beings.
The pristine consciousness of desire and attachment resembles fire,
supported on any consciousness with karmic deeds.
Unsupported pristine consciousness is the kāya beyond the body.

Amazing! The universe and beings manifest within the vajrakāya,
endowed with the vast maṇḍala of the supported pristine
consciousness.

The qualities of buddhadeeds
have no one-sidedness, location, or grasping.
There is nothing to identify in the meaning of realization.
When fully arising in the utterly pure Dharma,
where can there be a side to fall away

from the permanent, unchanging vajrakāya?

The Dharma free from the extremes of conceptual grasping
is directly perceived without dwelling on an object.

The maṇḍala of the secret vajra [222b]
goes thus on the right path.

The field (empty of a substantial aspect)
free from phenomena of signification and speculation
is the path of the great, pure pristine consciousness,
appearing and issuing forth in the field of one's true state.

If there is no grasping, bliss is attained.

If there are no concepts, the dharmakāya has cleansed itself.

Grasping to the mind that is not an object is true ignorance.

The bliss kāya arises in the field that is free from sides.

The kāya of pristine consciousness lacks impediments on the right
path.

The maṇḍala of the deity arises pellucidly from
the state free from existence and nonexistence, liberated from
signified phenomena.

The true, nonconceptual dharmakāya is just like that.

Since the nature is one, the essence is different;

pristine consciousness issues forth from the kāya and pervades the
field.

Blazing rays of light issue into the ten directions.

The great bindu that gathers all,

the great bindu that gathers all without leaving anything out,

the great bindu of utterly pure diversity,

the great bindu of the total, complete path,

the great bindu of the pure dhātu,

the great bindu of the vase that is equal to space,

the great bindu of undeluded emptiness, [223a]

the great bindu of ultimate dharmatā,

the great bindu of the object of the lamps,

the great bindu that naturally abides free of expression,

the great bindu of nominal signifiers,

the great bindu of the secret mother,

the great bindu of mind in the body,

the great bindu of perfecting yoga,

the great bindu of the vast dhātu,

the great bindu of fundamental dharmatā,

the great bindu of inseparability,

the great bindu of vidyā without mind,

the great bindu of secret buddhahood,
the great bindu of the meaning of the great vehicle,⁹⁸²
the great bindu of the space of pristine consciousness,
the great bindu occurring as a direct perception,
and the great bindu of buddha yoga—
all summarize the meanings of bindu.

Amazing!

In the maṇḍala of the utterly pure, secret mind,
light rays are equal with space,
like the body of an unfaceted gem.
Gathering into one in the field that is not a field,
reaching the end of the path that is not a path,
actual buddhahood in the nonconceptual field,
the kāya of the universe and beings that have been pure from the
beginning—
all manifest without being observed,

traversing to the place without arriving.
See the visible object that is not an object [223b]
manifesting in the space that is purified of reference points,
reaching the end of the immaculate path.
One's own appearances go thus in the field.
There is no change on the path that is not to be traversed.
The bindu issues forth on the vajra path.
The universe and beings manifest in the path of nirvāṇa.
The meaning of the equality of buddhahood and pristine
consciousness
that is not me is perfected and emanates in my state—
the dharmatā of perfect selflessness.

Enter into the self-originated meaning that is not an object.
Apply the meaning of nonconceptual secret mantra.
One's appearances without grasping soar in space.
The sugata seed is sprouting.
The ultimate conduct lacks grasping to phenomena—
free from the māra of conceptual distraction,
liberated from phenomena of existence and nonexistence,
without the taint of thoughts of apprehended objects and apprehending
subjects,
free from the māra of conceptual objects,
and inseparable from the path of buddhahood.
Secret pristine consciousness moves into space,
rising to its own stage without grasping.

Vajra is the family of the secret vajra.

The qualities are complete in the kāya of pristine consciousness,
free from signifiers in the dharmakāya.

Grasping is abandoned in the kāya of the field.

I move into the dhātu without moving.

I am encountered with the kāya of vidyā. [224a]

The person endowed with realization and seeing
is liberated from the extremes of conceptual objects,

without the taints of a conceptual mind,

liberated in me from the knot of conceptual hatred,

displayed in the space of the mother, Wisdom.

Self-cleansed emptiness is the essence.

The field is displayed in empty space

without the grasping of mind and conceptuality.

The field and sense organs are undifferentiated,

free from the māra of the field of objects of knowledge.

The empty, self-originated, self-arisen kāya

has both a cause and a condition.

Amazing!

The pristine consciousness of the utterly pure meaning

is free from names, sounds, and conventional phenomena.

Because the true, perfect buddhas

obtain the unsurpassed result,

this great vehicle of perfect secret mantra

is not attained by just anyone.

This king of vehicle is comprehended

by the yogi lords of secret mantra.

There is neither near nor far on the supreme path,

inseparable with the meaning of secret mantra.

There is no final point on the path of pristine consciousness.

The maṇḍala of the elements manifests as light,

thus gone on the immaculate path,

placed on the path that is not traversed,

thus gone on the path without attachment. [224b]

Nonduality manifests on the final path.

Perfection is reached on the pure path.

The maṇḍala is completed on the nonconceptual path,

freeing the bonds of proliferation of thoughts and so on,

free from the empty phenomena of intentions and so on,

beyond being and nonbeing, negative and positive objects, and so on,
liberated from phenomena that fall into extremes.

The appearance of light is unceasing.

The emanation of rays shine in the ten directions,
unraveling the binding knot of ignorance
and acquiring the great appearance of pristine consciousness,
beyond a path and phenomena of agent and action,
free from objects that are good and bad, and free from conceptual
grasping.

The path of words, understood or not,
reveals the essence of all secret mantra.
After the horse, the object of a knowing consciousness,
has been mounted by the rider, unimpeded wisdom,
they depart into the sky
and gather phenomena of great emptiness.
Free from the eight axioms of the path,
the taints of the objects of conceptual grasping are cleansed.
The pristine consciousness of bliss is unceasing.

Amazing!

Vast, greater than the greatest,
the remedy for all the lower [vehicles],
since the easy path is inexhaustible,
the essence of the utterly pure, secret meaning
is exalted in the meaning of method and wisdom. [225a]

Amazing!

The single kāya of ultimate bliss arose
in the space of the empty field,
liberated from phenomena signified by activities of fabrication,
manifesting individually without arising or ceasing,

and gathered into that space without being produced or initiated.

Concepts of existence and nonexistence are cleansed;
instantaneous, there is no gradual development,
free from phenomena signified as being or nonbeing,
lacking conventions of appearance or emptiness.

Apart from differentiating one pristine consciousness from another
pristine consciousness,

[the blissful kāya] does not go beyond the meaning of secret mantra.
Distraction and nondistraction are nondual;
look again and again at pristine consciousness.

Apart from that sight, there is no other example.
If the māra of grasping to clarity does not exist,
the utterly pure does not exist because of fabrication.

One's great appearance,
without having been existent, dissolves into space;
without having been nonexistent, one's light blazes.
The four pristine consciousnesses in the state of space
manifest as light out of the state of emptiness.

Wisdom manifests out of the immeasurable state.

Buddhahood is attained from the state that neither exists nor does not
exist.

True perfection is gained in the state of great bliss,
the way the vajra jñānasattva appears in
the meaning of the pristine consciousness of secret mantra. [225b]
Wisdom that is not grasped appears in the field.

The transcendent state of one's pure appearances
is the meaning of the dharmakāya beyond thought,
cleansed of clinging to existent and nonexistent objects,
empty in form, clear to the bottom,
and likewise, completely beyond fabricated phenomena.
The pristine consciousness of the transcendent state is self-originated,

without appearances of objects or residuum.

There is neither dwelling upon nor going to a stage.

The foundation of conceptual objects does not exist.

Listen, lord of the vajra of secret mantra!

Beyond both existence and nonexistence,
since the meaning comes from the words of secret mantra,
there is utter purity in the depth of the mind.

Listen! Truly existent pristine consciousness
does not exist as an object and possesses a path
without grasping to an apparent object.

The fabricated path and the path of origination
are naturally perfect because they are inseparable.

If there is no thought of grasping to partiality,
the following are not objects of a calculating thought:
the path of the bindu, the empty field,

the pristine consciousness that was explained, nor the locus of the
field.

Path appearances are not the authoritative result;
however they appear, they are empty of being substantial objects,
free from the extremes of both action and agent,

lacking the convention of emptiness and grasping,
beyond the extremes of being one and many, [226a]
beyond objects of existence and nonexistence, positive and negative,
and beyond the term ‘self-originated emptiness.’

The continuum in which activities are complete is cleansed,
severing the verbal reifications of being and nonbeing,
arising as the kāya of the body of secret mantra.

The field of the five lights of nongrasping wisdom
appears as the five paths of nonconceptual clarity
and dissolves into the unchanging, vast dhātu.

Having severed the deviation of inauthentic examples,

the self-appearance of pristine consciousness, pure of extremes,
is freed from the path of conceptual religious practices
and free from the māra of conceptual bondage.

The sign of the path of secret mantra,
not existing in any way, yet appearing in that way,
is comprehensively realized as the great, total yoga.”

982. Also, the “the great bindu of the Great Perfection.”

84. EXPOSITION OF THE TRANSCENDENT STATE

NEXT, AT THAT TIME, having transformed into the tathagāta called Appearance of Refreshing Light Rays, the bhagavān gave the following command to the infinite multitude: “Oh sublime persons, listen properly! Listen with devotion. Listen with pure, one-pointed minds. [226b] Listen without mental distractions.

“In the past, when I was living in the country called Great Beautiful Array, having arrived in the presence of the samyaksambuddha Adorned with Jewels, he stated this:

““Oh Vādisiṃha, you must listen! This jewel-festooned mountain is high. This precious celestial mansion is properly constructed. The precious adorned queens have nice ornaments. The precious festooned nets are evenly distributed. The precious horses are thoroughbreds. The precious treasures are inexhaustible. The plain of five precious things is totally even. The precious, secret sun neither rises nor sets. The precious large and small lotuses are immaculate. The precious maṇḍala is properly constructed. The wisdom of precious air is unobstructed. The maṇḍala of precious earth is a great platform. Precious space has no center or periphery. Precious, blazing light has no rising or setting. [227a] The garland of precious rays is properly aligned. The maṇḍala of precious emptiness is properly drawn. The knots of the precious hem are properly tied. The darkness of the precious depths is clear. The size is vast and thick. The tip of the precious victory banner never dips. The blazing lamp is luminous. The precious, secret pristine consciousness does not increase or decrease. The precious path of liberation is not traversed. The blazing stūpa of precious relics is properly constructed. The precious vajra seat is unmoving. The precious, empty path is unimpeded. This is the demonstration of the intimate instruction of the abode of the transcendent state.””

After that, that tathāgata spoke to the retinue of bodhisattvas: “Oh close retinue, listen properly. After I did not understand the door of entering into pristine consciousness and method, I was given an exposition by the tathāgata Heart of Lightning Light Rays in the buddhafield called Excellently Adorned:

““Oh son of the victor! [227b] There is no limitation in the transcendent state of perfect buddhahood. There is no measure for the transcendent state of buddhahood. Wisdom cannot be calculated. There is no good or bad location. There is neither being nor nonbeing in the view. The basis is seamless. There is no transformation on the path. There is no reversal in the result. There is nothing to clarify or remove in pristine consciousness. There is no mind in wisdom.

There is nothing apart from this gauge of the transcendent state in all secret mantra. Inseparable wisdom visibly appears on the path. The great pristine consciousness that lacks impediment in the dhātu has no boundary or center.’

“Having given such an exposition, that tathāgata departed for the invisible maṇḍala. That exposition gave me certainty.”

Next, one of that tathāgata’s retinue, the tathāgata called Child of the Teacher’s Light Rays, made a request:

“Oh Teacher, Tathāgata,
please teach the axioms of the great method
to us, the retinue.” [228a]

The tathāgata replied:

“Oh precious child,
keep my teaching properly in your mind.
The uttermost essence of the intention of secret mantra—
beyond the appearance of paths and consciousness,
free from an initial production, empty dharmatā,
an appearance without a path and without grasping,
liberated from objects, phenomena, and mind—

is realized to be the utterly pure dharmatākāya.
The dharmatā to be seen enters the field.
The pure dharmatā is free from the field.
The sight of secret pristine consciousness is great.
The pristine consciousness pure of extremes is vast.
The pristine consciousness of secret mantra is beyond words.
The demonstrable kāya and conventions are empty.
The effort of grasping existence and nonexistence is purified.
Like the sun rising, empty pristine consciousness beyond words
manifests in the utterly pure mind,
like a jewel in the pure sky.
A basis of designation does not exist for the utterly pure meaning.
The past and future are a verbal path.
Look at the unique pristine consciousness of secret mantra—
it is liberated from the extremes of activities grasping onto existence
and nonexistence.

Secret mantra is free from the extreme of words,
free from the path of objects of knowledge, [228b]
and is not experienced with demonstrative words.
Conceptual grasping at clarity and obscuration are naturally subdued,
the four māras of saṃsāric conceptuality are subdued,
and the knot of saṃsāric grasping is loosened.

The wish-fulfilling Dharma removes hope and fear.

Free from the deviations and obscurations of the domain of grasping,
one arrives in the end at the meaning of pristine consciousness.”

85. DEVOTIONAL SUPPORT

NEXT, THE RETINUE of *ḍākinīs*, Guhyapati, inconceivable nonhumans, and the seven classes of bodhisattva mahāsattvas made a request to Bhagavān Powerful Heroic Youth:

“Oh teacher, the *jñānakāya*!
Teacher, following your *nirvāṇa*,
where shall the devotional support of the body be constructed?
With what will speech be assisted?
With what will the devotional support of the mind be held?
What are your appearances?
Please grant an extensive exposition
to us, the devoted retinue.”

Then Powerful Heroic Youth replied:

“Oh devoted retinue, listen! [229a]
Listen to my explanation of the method of secret mantra.
Though neither *saṃsāra* nor *nirvāṇa* exist in me,
the teacher demonstrates the principle of *nirvāṇa*.
After my *nirvāṇa*,
those knowledgeable in secret mantra
should keep the relics of me, the teacher.
The devotional support of my body, the teacher,
is understood in all tantras like this:
the body, bone relics, and relics.
Three kinds of devotional supports of the body are recognized.
Within these, there are five divisions in relics

and those are explained as follows:

A solid vajra, completely imperishable,
is a sign of combining the result of secret mantra into one.
A round shape from which multicolored lights shine
is said by the victors to be as large as a pea,
as small as a mustard seed,
or as small as a sesame seed.

Further, the classes of those are as follows:

vajra relics, padma relics,

ratna relics, karma relics,

and tathāgata relics.

After my nirvāṇa,

in order to generate the devotion of migrating beings,

place the relics in a statue.

Place these major classes of relics

in statues of my form. [209b]

The devotional support of flesh is śarīra,

which is defined as a support of the utterly pure state.

The devotional support of blood is churīra,

which is defined as a devotional support of the hard vajra.

The devotional support of bone is baṛīra,

which is defined as a gauge by the victors themselves.

The devotional support of the limbs is nyarīra,

which is defined as highly ornamental.

Relics are the support of my ornaments.

The body is defined as my representative.

The extracted essence of the result of secret mantra

is defined as the representative of the victors.

After my nirvāṇa,

those endowed with the method and who wish for nirvāṇa

must practice the method of secret mantra without distraction.

One endowed with the method who passes into nirvāṇa

produces innumerable signs

of bodies, śarīra, and bone relics.

That is said to be the devotional support of the body.

The devotional support of my mind

is present in all sentient beings just like this:

in the heart of all sentient beings

is a multicolored, blazing light of blue,

white, yellow, red, and green,

fully present along with kāyas.

The great maṇḍala of mind

is the transcendent state of all

past, present, and future victors,

emerging from the mind and present, [230a]

truly defined as the devotional support of the mind,

and becoming the generative seed of sentient beings.

The devotional support of mind is just like that.

My devotional support of speech
is the eighty-four thousand gateways,
inconceivable, beyond the scope of speech,
countless, beyond enumeration,
said to be beyond estimate.

When those are summarized, they are as follows:

There are said to be three divisions, namely
Sūtra, Vinaya, and Abhidharma.

Further, those are perfected within my purity.

This tantra is said to be sublime
as the maṇḍala of my speech.

This great king of tantras
removes the concepts of sentient beings.

Since this is present as my speech,
sentient beings are liberated from the chains of ignorance.
The maṇḍala of speech is just like that.

My appearances are
present in the eyes of sentient beings.
That is the unimpeded light
of the blazing lamp.

If that is observed with an undistracted mind,
the great appearance that arises
is my great appearance.

In that way, the body, relics, and lights
are also asserted for nirvāṇa.

Those are explained as the signs that are produced. [230b]

Śarīra is produced from the head.
Churīra is produced from the blood.
Barīra is produced from the joints.
Nyarīra is produced from the limbs.

The classes of that are as follows:

śarīra is white and shiny.
churīra is blue and dark.
Barīra is yellowish white.
Nyarīra is maroon.
That is the division of color.

Nonarising is attained through śarīra.
Dharmakāya is attained through churīra.
Sambhogakāya is attained through barīra.

Nirmāṇakāya is attained through nyarīra.
That explains the measure of the result.

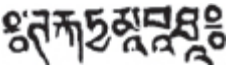
There are two types of kāyas:
these are said to be peaceful and wrathful.
The wrathful are the tathāgatas.
The peaceful have no ability to produce the nirmāṇakāyas.
If not endowed with marks and signs,
and gathered into the space of great emptiness,
this is also called ‘attaining nonarising.’
After attaining outer, inner, and secret heat,
all are called tathāgatas,
tathāgatas without any doubt.

The stages are obtained without impediment.
The paths are attained without changing anything,
thus gone to the meaning of the maṇḍala.
The stages are just like that.

The nonarising is explained as being without a result, [231a]
without falling onto any side
of phenomena that are being fabricated or were fabricated.

The intrinsically purified essence without grasping
is inexpressible nirvāṇa.”

86. ENTRUSTMENT



AFTER THAT, the entire retinue placed their palms together and made a request in one voice: “Oh Bhagavān endowed with compassion and method, how should we uphold this king of tantras? How should we demonstrate it to followers? Please give us instruction.”

Then came the reply:

“Oh children of good families, listen!
This definitive pristine consciousness of the king of tantras
is difficult for everyone to uphold.
It is the essence of those with knowledge.
It should be upheld by you, Guhyapati.

Without adding or subtracting anything,
you must bestow it upon your retinue of followers.
This king of great tantras of mine
occurs with difficulty in the world. [231b]
Since it is the essence of the world,
it should be adopted by the skillful.
It is the innermost intention of the meaning of secret mantra.
Here, the tantra is explained through this intention.

Amazing! Very wonderful!
This removes the darkness of ignorance.
This removes the misery of the three realms.
The lotus grows from the mud of afflictions.
Wisdom is displayed in space.
Therefore, this king of tantras
should be upheld by you, Guhyapati.

After my nirvāṇa,
you must properly explain this
to the retinue who is interested in training.

Not a single thing has been excluded here
with respect to the terms of the meaning of the utterly pure, great
pristine consciousness.

Act in accordance with my teachings.”

Having said this, he disappeared.

Following that, the minds of the entire retinue were simultaneously disturbed.

Next, this sound resounded from space: “*Vajra aśvatānā keśāyāya a hūm*.⁹⁸³”

Due to that, the retinue’s mind was freed from disturbance.

Next, from among them, the one called Guhyapati Vajrapāṇi [232a] said the following to the retinue, removing their concepts:

“Oh friends, at the time of realization
there are no impediments in pristine consciousness,
there is no big or small in appearances,
there is no positive or negative in vidyā,
there is no arising or ceasing in the lamp,
there is no transformation in the heart,
there is no boundary to encounter,
there is no diminishing in the dhātu,
and there is no before or after in the transcendent state.”

Having said this, he disappeared.

After that, from among them, the bodhisattva mahāsattva called Garab Dorjé made a request: “Oh Guhyapati, who is suitable to uphold this tantra? Please instruct us.”

Then, this sound came from space and exclaimed:

“Oh companions of pristine consciousness!
This king of tantras of secret mantra
is difficult to be upheld by everyone,
but it should be upheld by you, Garab Dorjé.”

After saying this, the voice disappeared.

Next, the retinue made a request to the bodhisattva mahāsattva Garab Dorjé: “Oh devaputra, please teach the sublime method to us.”



Next, Garab Dorjé made the following statement: “Oh friends, listen! One

must be skilled in the pristine consciousness of all secret mantra. One must recognize the path of pristine consciousness. One must be able to recognize the domain of the view. One must recognize the gauge of meditation. One must recognize the result of realization. This tantra must be upheld by children of good families.”

983. *Vajra aśo tana keśaya a hūṃ.*

COLOPHONS

Derge Colophon

॥ तत्सुखं सुखं ॥

BHAGAVĀN POWERFUL HEROIC YOUTH dispelled the concepts of the retinue of the Blazing Volcano charnel ground. The tantra called the *Self-Arisen Vidyā Tantra*, which demonstrates pristine consciousness by placing it in one's hand, the great explanatory tantra of intimate instructions, is complete.

॥ वन्द्यं वन्द्यं वन्द्यं ॥

You two glorious mantra protector siblings act as the sentinel of the teachings!
Suck the blood from the hearts of all samaya breakers and sever their aortas!
[233a] Glorious mantra protector, maroon queen of the wrathful, Ekajaṭī, act as
a sentinel of the teachings!

Samaya. Sealed, sealed, sealed.

Guardian of the glorious Zhwa temple, the lord of samaya, bind and fetter with
nooses those who do not remain within samaya!

Those who give this to samaya breakers will be punished by the eighteen classes of dākinīs.

Having collated this tantra at Glorious Samye, it was translated by Vimalamitra, Kawa Paltseg, and Chogro Lui Gyaltsen.

Iti.

May it meet with the karmically destined.

Iti.

In the *Self-Arisen Vidyā Tantra*, there are seven texts, mother and children.⁹⁸⁴

This secret tantra of intimate instructions was translated by Master Vimalamitra from three different languages. After that, it was given to the king and ministers.

Apart from the king, this great tantra existed for no one else other than

Nyangban. Having bound it between boards of precious crystal, it was placed in a silver box, which was sealed with four great pegs. The king then said to Nyangban, “This is evil mantra that will ruin Tibet. [233b] If Tibet comes to ruin, you should move this beyond its borders.” Having given this instruction, the king wrapped the box in black cotton and granted permission to Nyangban.

Following this, the great Nyangban entrusted this tantra into the care of the protector of the Zhwa temple, Drethagchan (Dres thag can), and concealed it. It is the unerring essence of the secret heart of the King.

After that, the Sthavira Dangma gave this tantra to Chetsun Sengé Wangchuk.

The physician explained this as an extremely profound intimate instruction for practice.

This sublime intimate instruction of the secret cycle that shows practices of many different kinds should be hidden.

This king of tantras is definitely without any equal in Jambudvīpa. It is not necessary to hear it, obtaining the text is enough!⁹⁸⁵

If this king of intimate instructions is given to improper recipients, both will be burned.

May it be acquired by those trained, suitable recipients with good karma!

Through that, may secret mantra remain for a long while!

May the darkness of the ignorance of migrating beings be dispelled!

“I am the madman, Chetsun! [234a]

This profound intimate instruction of the utterly pure meaning,
the oral transmission of the Indian paṇḍita, fell upon me.

This intimate instruction, rarer than all others,
was not promulgated to others and was concealed as an earth treasure.

May it be found by one with good fortune!”

After the physician made this aspiration, he concealed this text as an earth terma.

Mantra protectors, protect this! It is perfectly complete!

Virtue, virtue, virtue.

Tsamdrak Colophon

The intimate instruction is perfect! This is neither the domain of the faithless with wrong view nor of those lacking a connection.

A line of text in Sanskrit script, written in a Devanagari style. The characters are black and have a slightly irregular, hand-drawn appearance. The text is a single line, approximately 100 pixels wide.

It was translated from Sanskrit script by the *Sanskrit Dhaka*.

A line of text in Oḍḍiyāna script. The characters are black and have a stylized, somewhat angular appearance. The text is a single line, approximately 100 pixels wide.

It was translated from Oḍḍiyāna script by *Sputa Sputatrasa*.

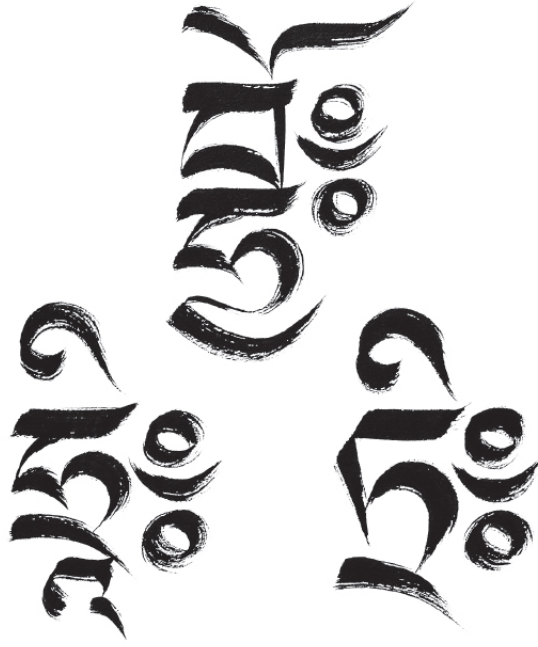
A line of text in Chinese script. The characters are black and have a stylized, somewhat angular appearance. The text is a single line, approximately 100 pixels wide.

It was translated from Chinese script by *Bagta Sud Dharapita*.

Thus, it was translated from three languages by Master Vimalamitra.

Iti Secret.

Sealed, sealed, sealed.



984. Further, the two immediately preceding lines missing in other copies, after “will be punished by the eighteen classes of *ḍākinīs*,” is accordingly supplied here.

985. TN: As is mentioned in the preface, this means that the specific reading transmission is not necessary to read the text.

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ABOUT THE TRANSLATOR



BORN IN 1962, Malcolm Smith was raised in Western Massachusetts. Captivated by the sound of Tibetan ritual music in 1984, he began his study of the Dharma. Malcolm met his first formal teacher, H. H. Sakya Trizin, in 1989. He studied Buddhist philosophy and Tibetan language under the guidance of Khenpo Migmar Tseten for the next five years at Sakya Institute for Buddhist Studies in Cambridge, Massachusetts. In 1990 he travelled to Nepal to receive lamdré from the late H. H. Sakya Dagchen.

Malcolm received his first Dzogchen teachings from Chögyal Namkhai Norbu in 1992, with whom he continues to study. In 1993 he met his second Dzogchen teacher, Khenpo Jigme Phunstok, receiving important transmissions. During this year Malcolm entered a three-year solitary retreat. In 1998 he met H. H. Penor Rinpoche and received the complete empowerments of the Mahāyoga section of the Nyingma Kama as well as teachings on the Namchö preliminary practices. In 2001, he met his third Dzogchen teacher, the late Kunzang Dechen Lingpa, from whom he received the Nynthig Yazhi in its entirety, as well as the formal Ngakpa ordination in 2004. Malcolm met his fourth Dzogchen teacher, H. H. Taklung Tsetrul Rinpoché, in 2001, from whom he received the entire transmission of the Gongpa Zangthal in 2010, as well as other transmissions. He received the transmission of the Seventeen Tantras from Khenpo Tenzin Thinley in 2012. In addition, Malcolm has received Sakya, Kagyü, and Nyingma teaching cycles from many other lamas.

Malcolm was awarded the title of ācārya by Khenpo Migmar Tseten of Sakya Institute in 2004. In 2008 he was granted the title of lama by Lama

Ngawang Tsultrim, abbot of Dhongag Tharling. In 2009 Malcolm graduated from Shang Shung Institute of America's School of Tibetan Medicine as a doctor of Tibetan medicine, completing an internship in Xining, in the Amdo province of Northeast Tibet.

Since 1992 Malcolm has worked on a wide variety of texts for Sakya, Drikung Kagyü, and Nyingma groups, as well as medical and astrological texts.

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